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CATALOGUE  
OF THE  
ARABIC AND PERSIAN MANUSCRIPTS  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE  
SUPERVISION OF  
SIR E. DENISON ROSS, Kt, C.I.E., PH.D.



Catalogue  
OF THE  
Arabic and Persian Manuscripts  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

VOLUME VI.  
HISTORY

*Prepared by*  
MAULAVI ABDUL MUQTADIR  
*Khan Saheb*

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## PREFACE.

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THE sixth volume of the Catalogue of Persian and Arabic manuscripts in the Bankipur Library deals with historical works, arranged under the headings shown in the table of contents. When in 1914 Dr. E. D. Ross left India, he asked me to take over the supervision of the work that he had first set on foot eleven years earlier. The first seventy-three pages of the volume were seen and corrected by him in print; for the remainder I am responsible.

Of the manuscripts here described the following deserve particular attention :—

No. 449. Bal'ami's translation of Ṭabarī's history, dated A.H. 740.

No. 455. Aḥmad bin Muḥammad Faṣīḥ-ul-Khawâfi's Muġmal-i-Faṣīḥī.

No. 463. Khwând Amīr's Khulāṣat-ul-Akḥbār, copied 25 years after the author's death.

No. 468. Mas'ūdī bin 'Uṣmān Kūhistānī's Tārīkh-i-Abu'l-Khayr Khānī, dated A.H. 999.

No. 484. Translation of Sa'id bin Mas'ūd-ul-Kāzarūnī's history of Muḥammad, dated A.H. 841.

No. 504. Copy of Mukhtār's history written by the calligrapher Muṣṭafid-ul-Kātib of Shīrāz, dated A.H. 947.

It should be mentioned here that the Catalogue owes much to the liberality of the Government of Bihar and Orissa, who made it possible for the compiler to visit distant libraries and inspect other collections. Indeed without that privilege it is hard to see how the

work could have progressed at all; for there is not yet in Muhamadan India the fraternity of scholarship, nor yet the requisite learning, which makes possible that organisation and exchange of knowledge which in Europe we have come to expect and demand. That this confidence and generosity were not misplaced, Maulavî 'Abd-ul-Muqtadir's latest volume will abundantly prove.

A. F. SCHOLFIELD.

CALCUTTA, *June* 21, 1918.



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## ERRATA.

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- page 33, line 4, "De Guignes" *should be* "De Guignes "
- „ 35, „ 7, "noticed above" *should be* "see No. 455 "
- „ 38, „ 32, "A.H. 936 = A.D. 1529" *should be* "A.H. 963 = A.D. 1556."
- „ 42, „ 2, "آذر بايجان" *should be* "آذربايجان "
- „ 140, „ 31, "transcription of the copy" *should be* "composition of the work."
- „ 141, „ 12, "العلبي" *should be* "السعبي "

# PERSIAN MANUSCRIPTS.

## GENERAL HISTORY.

No. 449.

fol. 254; lines 23; size  $14 \times 9\frac{1}{2}$ ;  $11 \times 7\frac{1}{2}$ .

تاريخ طبري

TÂRÎKH-I-ṬABARÎ.

VOL. I.

An exceedingly valuable and old copy, dated A.H. 740 = A.D. 1339, of the Persian translation of Abû Ja'far Muḥammad bin Jarîr bin Yazîd-ut-Ṭabarî's well-known general history, made by Abû 'Alî Muḥammad bin Muḥammad bin 'Abd Ullah ul-Bal'ami, ابو علي محمد

بن محمد بن عبد الله البلعي, in A.H. 352 = A.D. 963.

Hâj. Khal., vol. ii., p. 136, says that Ṭabarî (who was born at Âmul, in Ṭabaristân, in A.H. 224 = A.D. 838, and died in Bagdâd, A.H. 310 = A.D. 921) brought down the annals to A.H. 309 = A.D. 921, and entitled it تاريخ الامم والملوك (Broekelmann, vol. i., p. 142, calls it "K. Akhbâr-ur-Rusul wal-Mulûk"), and that the history of Ṭabarî which is now extant is an abridgment by Ṭabarî himself from his original work, which, according to Ibn-i-Subkî, as stated by Hâj Khal., *ib.*, consisted of thirty thousand folios. According to Morley, p. 17, Ṭabarî composed the work about A.H. 300 = A.D. 912, while Hâj. Khal., *ib.*, gives us a more precise date of the composition, viz., A.H. 309 = A.D. 921.

The translator, Abû 'Alî Muḥammad bin Muḥammad ul-Bal'amî, belonged to a noble and learned family of Bal'am, a town in Asia Minor. His father, Abul Faḥl Muḥammad bin 'Abd Ullah ut-Tamimî ul-Bal'amî, **ابو الفضل محمد بن عبد الله التميمي البلمي**, was the wazîr of Amîr Ismâ'îl, the well-known founder of the Samanide dynasty, who died in A.H. 329 = A.D. 940. The translator, like his father, held the influential office of wazîr under the Samanide prince Amîr Abû Ṣâlih Maṣṣûr bin Nûḥ bin Naṣr bin Aḥmad us-Sâmânî, who reigned from A.H. 350-366 = A.D. 961-976. In A.H. 352 = A.D. 963 this prince, through his agent Abûl Ḥasan Fa'îq, ordered his wazîr, the aforesaid Bal'amî, to translate the Arabic chronicle of Ṭabarî into Persian.

The translator has introduced new headings, and has to a great extent altered the arrangements of the original. He has divided the work into chapters, **فصل**, of greater or less length, and has, for the most part, observed the chronological order, thus recording the contemporary events in a systematic order. The Isnâds, or enumerations of vouchers, and almost all the Arabic verses have been omitted, and, although much new matter has been added, he has greatly abridged the original.

According to Hâj. Khal., *ib.*, the history was continued by Abû Muḥammad 'Abd Ullah bin Muḥammad ul-Fargânî, **ابو محمد عبد الله** who entitled the continuation **الصلة**, and also by Abul Ḥasan Muḥammad bin 'Abd-ul-Malik bin Ibrâhîm bin Aḥmad ul-Hamadânî, **ابو الحسن محمد بن عبد الملك بن ابراهيم بن احمد الهمداني**, who died in A.H. 521 = A.D. 1127.

Bal'amî's version of Ṭabarî's history may be considered as one of the oldest works in the modern Persian language.

The *Târikh-i-Ṭabarî* has lately been edited in four volumes in the Nawal Kishor Press, Lucknow. An Osmanli Turkish translation of Bal'amî's Persian version was printed in Constantinople in A.H. 1260, and is described by Dr. G. Rosen in the *Z. D. M. G.*, vol. ii., pp. 159-187; and an Oriental Turkish translation, written in A.H. 928 = A.D. 1521, is mentioned by Kosegarten in his *Taberistanensis Annales*, p. 10. A French translation by M. Hermann Zotenberg was published in four volumes, with a reprint, in the first volume, pp. 1-355, of M. Dubeux's translation (ed. 1836).

Accounts of Bal'amî's version will be found in the "avertisements" of Zotenberg and Dubeux. See also Hâj. Khal., *ib.*; Kosegarten's *Tabaristanensis Annales*, 1831; Præfatio, pp. 10, 11; St. Petersburg Catalogue, pp. 260-264; Rieu, i., p. 68; W. Morley, pp. 17-21; G. Flügel, vol. ii., p. 64; Sprenger, *Journal of the Asiatic Society*, Bengal, vol. xvii., part ii., pp. 437-471; Ethé, *Bodl. Lib. Cat.*, Nos. 2-13; Ethé, *India Office Lib. Cat.*, Nos. 2-13, etc.

The two volumes of the work bring the history down to the reign of *Khalifah al-Mu'tasim Billâh* (A.H. 218-227 = A.D. 833-842), after which follows an abridged account of his successors down to *al-Mustazhir Billâh* (A.H. 487-512 = A.D. 1094-1118). The present volume begins with the creation of the world and comprises the whole *historia-anti-islamica*.

The Arabic prefaces noticed in *Rieu*, i., p. 68, are not found in this copy. It opens thus, with a short Persian preface —

سپاس و امری مر خدا برا کامکار و کامران و آفریننده زمین  
و آسمان . . . نه انباز و نه دمنور نه یار و نه زن و فرزند همیشه  
بود و همیشه بامند <sup>الح</sup>

The names of the author, the translator, and the Samanide prince occur in the preface, which is followed by <sup>الح</sup> آغاز سخن, or beginning of the history —

بدانکه چنین گویند ارسطاطالیس و بقراط و ان استادان که بوزه  
اند <sup>الح</sup>

This volume ends with the accession of *Yazdajird bin Shahr-i-Yâr* (the *Isdigeretes* III. of the Greeks), the last king of the Sasanian dynasty, which ruled Persia for four hundred and fifteen years, and the translator says here, that as the account of *Yazdajird* and his wars is long, he will deal with it under the caliphate of 'Umar.—

حدیث یزدجرد و حربهای او بسیار است و اندر خلاصی عمر  
گفته نمود —

### No. 450.

fol. 175 (original folios 255-530); lines and size same as above.

### VOL. II.

The continuation of the above.

This volume begins with the history of the prophet *Muhammad*, with a genealogy on fol. 255<sup>b</sup> :—

Beginning.—

آغاز اخبار بپیغمبر ما محمد مصطفی صلی الله علیه و سلم

The account in this volume extends to the reign of the Khalifah al-Mu'tasim Billāh (A.H. 218-227 = A.D. 833-841) after which follow the abridged accounts of his successors down to al-Mustazhir Billāh, as follows:—

Wāsiq, A.H. 227-232 = A.D. 841-846.  
 Mutawakkil, A.H. 232-247 = A.D. 846-861.  
 Muntasir, A.H. 247-248 = A.D. 861-862.  
 Musta'in, A.H. 248-251 = A.D. 862-865.  
 Mu'tazz, A.H. 251-255 = A.D. 865-868.  
 Muhtadī, A.H. 255-256 = A.D. 868-869.  
 Mu'tamid, A.H. 256-279 = A.D. 869-892.  
 Mu'tadid, A.H. 279-289 = A.D. 295-901.  
 Muktafi, A.H. 289-295 = A.D. 901-907.  
 Muqtadir, A.H. 295-320 = A.D. 907-932.  
 Qāhir, A.H. 320-322 = A.D. 932-933.  
 Rādī, A.H. 322-329 = A.D. 933-940.  
 Muttaqī, A.H. 329-333 = A.D. 940-944.  
 Mustakfi, A.H. 333-334 = A.D. 944-945.  
 Muṭī', A.H. 334-363 = A.D. 945-973.  
 Ṭā'ī, A.H. 363-381 = A.D. 973-991.  
 Qādir, A.H. 381-422 = A.D. 991-1030.  
 Qā'in, A.H. 422-467 = A.D. 1030-1074.  
 Muqtadī, A.H. 467-487 = A.D. 1074-1094.  
 Mustazhir, A.H. 487-512 = A.D. 1094-1118.

Both the volumes are written in clear bold Naskh, on fine thick paper, with the headings in red. The *Dāls* are generally marked with diacritical points.

The colophon is partly destroyed by worms; but fortunately the date of transcription of the copy is not spoiled. It reads thus.—

تمت من شهر صفر ختم بالخیر لسنة اربعین و سبعماية . . .



## No. 451.

foll. 352; lines 17; size  $9\frac{3}{4} \times 6\frac{3}{4}$ ;  $6 \times 3\frac{1}{2}$ .

طبقات ناصري

## ṬABAQĀT-I-NĀSIRĪ.

A general history from the earliest times to A. H. 658 = A. D. 1259, by Abū 'Umar 'Uṣmān bin Muḥammad ul-Minhāj bin Sirāj ul-Jūzajānī. In the preface of the present copy the name of the author occurs thus—

ابو عمر بن عثمان بن محمد المنهاج الجوزجاني

Beginning.—

الحمد لله الأول الذي لا ابتداء لوجوده الآخر الذي لا انتهاء  
لوجوده الخ

From some passages in which the author, in the course of his narration, refers to himself and his family, we can gather the following facts.—

His ancestor in the third degree, Imām 'Abd-ul-Khālīq, came from Jūzajān (between Merv and Balkh) to Ġaznī during the reign of Ibrāhīm, and married one of the forty daughters of this king. Of this union a son was born, who was named Ibrāhīm. His son Maulānā Minhāj-ud-Dīn 'Uṣmān was the grandfather of the present author. Minhāj-ud-Dīn 'Uṣmān was an eminent scholar, and was commonly called Imām Anḥad of Bukhārā. After his return from Mecca, Minhāj-ud-Dīn 'Uṣmān settled in Sistān in the reign of Shams-ud-Dīn Muḥammad, king of Nīmīrūz. The author's father, Maulānā Sirāj-ud-Dīn Minhāj, who is spoken of by the author as the wonder of the age and the most eloquent man of Persia, was appointed Qāḍī of the army of Hindūstān by Sultān Mu'izz-ud-Dīn Muḥammad bin Sām in A. H. 582 = A. D. 1186. Subsequently Sirāj took up his residence in Firūzkāh, from which place Sultān Bahā ud-Dīn Sām called him to Bāmiyān and made him Qāḍī and Khaṭīb of his kingdom. Although the author does not give us the date of his birth, yet when he says that he was eighteen years of age when he witnessed the slaying of Malik Rukn-ud-Dīn Maḥmūd in Firūzkāh in A. H. 607 = A. D. 1210, we can conclude that he was born in A. H. 589 = A. D. 1193. He was brought up in the Ḥaram of the princess Māh-i-Mulk, who was a foster-sister of his mother and a

daughter of Sultân Giyâs-ud-Dîn Muḥammad bin Sâm. From Ġâr he was twice sent to Nimrûz as an envoy to Sultân Taj-ud-Dîn Niyâtigin in A.H. 622 = A.D. 1225 and A.H. 623 = A.D. 1226 respectively. He came to India in A.H. 624 = A.D. 1227, during the reign of Sultân Nâsir-ud-Dîn Qabâchah, and in the same year was placed in charge of the Madrasah-i-Firûzi at Uchh. In the year following, when Qabâchah was overthrown by Sultân Shams-ud-Dîn Îltamish, the author followed the conqueror to Dihli, where he arrived in Ramaḍân, A.H. 625 = August, 1228. In A.H. 629 = A.D. 1231 he followed Îltamish to the siege of Gwalior, where he was first appointed a court preacher, and subsequently was entrusted with the highest offices of the law, which, however, he gave up on the approach of Queen Raḍiyah's army in A.H. 635 = A.D. 1237. After the death of this accomplished but ill-starred queen, Minhâj returned to Dihli and attached himself to the service of her successor Bahrâm Shâh as a court preacher, and in A.H. 639 = A.D. 1242 was made Qâḍi of the whole territories under Bahrâm Shâh. Towards the end of the same year, when Bahrâm Shâh was deposed and slain, the author resigned his services. In A.H. 640 = A.D. 1243 he came to Lakhnauti, and after staying there for two years returned to Dihli where he arrived early in the following year, and shortly after was appointed master of the Nâsiriyah College and was also made Qâḍi of Gwalior. Minhâj received many high honours from Sultân Nâsir-ud-Dîn Maḥmûd (A.H. 644-664 = A.D. 1246-1265) and from the distinguished and accomplished Giyâs-ud-Dîn Balban, who entrusted the author with several high and responsible offices and honoured him with the title of Ṣadr-i-Jahâr. Shaykh 'Abd-ul-Ḥaqq Dihlawî, in his Akhbâr-ul-Akhyâr, p. 90, speaks of Minhâj as a great scholar and an ardent mystic, and says that the celebrated saint Shaykh Nizâm-ud-Dîn Auliya attended the author's lecture every Monday.

The author dedicated the present work to his patron Sultân Nâsir-ud-Dîn Maḥmûd, the youngest son of Sultân Îltamish. This Nâsir-ud-Dîn Maḥmûd must not be confounded with the eldest son of Îltamish, who was also called Nâsir-ud-Dîn Maḥmûd and died in A.H. 626 = A.D. 1228. The author commenced the composition in A.H. 657 = A.D. 1259 and completed it in the month of Shawwâl, A.H. 608 = A.D. 1260.

The work is divided into the following twenty-three sections called Tabaqât:—

## I.

Prophets and Patriarchs, with a history of Muḥammad to the day of his death, fol. 3<sup>b</sup>. Fol. 3<sup>a</sup>, containing the first portion of the account of Âdam, is left blank.

## II.

The first four Khalifs, the sons of 'Alî and the Mubashshars, or the ten favoured companions of the prophet, fol. 36<sup>b</sup>.

## III.

The Khalifs of the Banû Umayyah, fol. 46<sup>a</sup>.

## IV.

The Khalifs of the Banû 'Abbâs, fol. 51<sup>a</sup>.

## V.

Not numbered as Ṭabaqah, but is introduced by ذكر ملوك عجم. It contains the history of the early kings of Persia down to the rise of Islāmism, comprising the Pishdādians, the Kayânians, the Ashkânians, the Sâsânians, and the Akâsirah, fol. 65<sup>a</sup>.

## VI.

The Tubba's and the Kings of Yaman, fol. 89<sup>a</sup>.

## VII.

The Ṭahiris, fol. 97<sup>a</sup>.

## VIII.

The Ṣaffâris, fol. 100<sup>b</sup>.

## IX.

The Sâmânis, fol. 103<sup>a</sup>.

## X.

The Daylamis, fol. 111<sup>b</sup>.

## XI.

The Subuktigînis, fol. 114<sup>a</sup>.

## XII.

The Saljûqis, fol. 124<sup>b</sup>.

## XIII.

The Sanjaris, fol. 137<sup>a</sup>.

## XIV.

The Kings of Nîmrûz and Sijistân, fol. 140<sup>b</sup>.

## XV.

The Kurdish Kings, fol. 147<sup>a</sup>.

## XVI.

The Khwârazmshâhis, fol. 154<sup>b</sup>.

## XVII.

The Shansbânis and Kings of Ġâr, fol. 167<sup>a</sup>.

## XVIII.

The Shansabâniyah Kings of Tūkḥâristân, fol. 210<sup>a</sup>.

## XIX.

The Shansabâniyah Kings of Ġaznah, fol. 214<sup>a</sup>.

## XX.

The Mu'izzi Kings of Hindûstân, fol. 226<sup>a</sup>.

## XXI.

The Shamsi Kings of Hindûstân, fol. 238<sup>a</sup>.

## XXII.

The Shamsi Maliks, or the vassals and eminent men who served under the Shamsi Sultâns, fol. 264<sup>b</sup>.

## XXIII.

Disaster to Islâm and invasion of the infidels, fol. 306<sup>b</sup>.

Some folios towards the end of the MS. are missing, and on comparing with the Calcutta edition of the text it is found that the contents, covering about twenty pages (Cal. edn., pp. 433-453), are wanting here. The copy breaks off with the words.—

و بر سبیل عجلت باز گشتند— چون خبر بلشکر گاه مغل

رسید . . .

On the margins of foll. 3<sup>b</sup>-4<sup>b</sup> and 14<sup>a</sup>-60<sup>a</sup> some confused accounts of the battle of Karbalâ are given.

For other copies of the Ṭabaqât-i-Nâsirî, see Rieu, i., p. 72; Morley, Descriptive Cat., p. 21; Ethé, Bodl. Lib. Cat., No. 16; Ethé, Ind. Office Lib. Cat., No. 14; J. Aumer, p. 67. See also Elliot, History of India, ii., p. 259.

The Ṭabaqâts xi., xvii.-xxii., relating to the History of India, have been edited by Capt. W. Nassu Lees, in the Bibliotheca Indica, Calcutta, 1864. An English translation of the entire work except the first six

Ṭabaqāts, by Major H. G. Raverty, has been printed for the same series, London, 1873-1876.

The MS. is written in minute Naskh.

Not dated, apparently 16th century.

### No. 452.

fol. 295; lines 15; size 8 × 5; 6½ × 4.

## تاریخ بناکتی

### TÂRĪKH-I-BANÂKITĪ.

A general history of the world from the earliest times to the accession of Sultān Abū Saʿīd, A.H. 717 = A.D. 1317, abridged, as the author himself says, from the Jāmiʿ-ut-Tawārikh of Rashīd-ud-Dīn Faḍl Ullah, who was born at Hamadān, A.H. 645 = A.D. 1247, composed his work only seven years before the present work in A.H. 710 = A.D. 1310, and was executed in A.H. 718 = A.D. 1318.

General Briggs, in his translation of Firishtah's preface, and some other European writers, e.g. Mr. James Fraser, in his Catalogue of Oriental MSS., call the work "Tārīkh-i-Binā-i-Giti," or Binā-Giti, which would lead one to think that they considered the title to bear the meaning of "History of the foundation of the world," while as a fact the correct title, Tārīkh-i-Banākīti, means the history of Banākīti, by which name the author is better known.

The full title of the work, as given in the preface, is روضة اولي الاباب في تواريخ الاكار و الانساب. The author, Abū Sulaymān Daʿūd bin Abīl Faḍl Muḥammad ul-Banākīti, surnamed Fakhr Banākīti, ابو سليمان داؤد بن ابي الفضل محمد البناکتي معروف به, with several variations in name and genealogy, for which see Morley, Descriptive Catalogue, p. 25, was a poet as well as an historian, and received from Sultān Gazān Khān (A.H. 694-703 = A.D. 1295-1304) the title of Malik-ush-Shuʿarā in A.H. 710 = A.D. 1310.

Verses in praise of the above-named Sultān, as well as his two successors Ūljāitū (A.H. 703-716 = A.D. 1304-1316) and Ābū Saʿīd (A.H. 716-736 = A.D. 1316-1335), are not uncommon in the present work. He is commonly called Fakhr-ud-Dīn Banākīti, فخر الدين بناکتی (in the Nigâristan, fol. 5<sup>a</sup>, noticed below, he is called مخر الدين داؤد مناکتی),

on account of his having been born in Banâkit or Fanâkit, a town in Mâwarâ-un-Nahr, also called Shâsh, and in modern times Tâshkand. His elder brother, Sayyid Nizâm-ud-Dîn 'Alî, was a very pious Darwîsh and died in Tabrîz, A.H. 699 = A.D. 1299. The author completed the present work on the 25th of Shawwâl, A.H. 717 = A.D. 1317, December 31, and dedicated it to Sultân Abû Sa'îd, the ninth Mongol King of Persia.

Beginning:—

الحمد لله حق حمده و الصلوة علي خير خلقه محمد و آله  
اجمعين الخ

The work is divided into the following nine sections called Qisms.—

#### I.

Prophets and Patriarchs, fol. 3<sup>b</sup>.

#### II.

Kings of Persia from Kayûmurs to Yazdajird, fol. 14<sup>a</sup>.

#### III.

Genealogy and history of Muḥammad, the Khalifahs of Banû Umayyah and the Khalifahs of Banû 'Abbâs, to the death of Al-Musta'ṣim Billâh in A.H. 656 = A.D. 1258, fol. 39<sup>a</sup>.

#### IV.

Kings of Îrân who reigned during the time of the Abbasides, fol. 122<sup>a</sup>.

#### V.

History of the Jews from Moses to Zedekiah, fol. 138<sup>a</sup>.

#### VI.

History of the Christians and Europeans from Christ to author's time, fol. 157<sup>a</sup>.

#### VII.

History of the Hindus to Sultân 'Alâ ud-Dîn Muḥammad Shâh Khilji, fol. 182<sup>a</sup>.

#### VIII.

History of the Chinese, fol. 198<sup>b</sup>.

#### IX.

History of the Mughals from Chingiz Khân to the accession of Sultân Abû Sa'îd, in A.H. 717 = A.D. 1317.

For further details see Morley, Descriptive Catalogue, pp. 25-28; Rieu, i., p. 79; Elliot, Bibliographical Index, p. 70, and History of India, vol. iii., p. 55; G. Flugel, ii., p. 61; Ethé, Bodl. Lib. Cat., Nos. 24 and 25; Ethé, Ind. Office Lib. Cat., No. 18. See also Dorn, Asiat. Mus., p. 101.

The eighth Qism was edited with a Latin translation by Andreas Muller, Berlin, 1677; and ed., Jena, 1689.

Written in ordinary Nasta'liq.

Dated A.H. 1233.

### No. 453.

fol. 278; lines 19; size  $10 \times 6$ ;  $7\frac{3}{4} \times 3\frac{1}{4}$ .

## تاریخ گزیده

## TÂRÎKH-I-GUZÎDAH.

A general history from the earliest times to A.H. 730 = A.D. 1329 by Hamd Ullah bin Abî Bakr bin Alîmad bin Naşr Mustaufî of Qazwîn,

حمد الله بن ابی بکر بن احمد بن نصر مستوفی قزوینی

Beginning.—

مپاس و منایش پادشاهی را که ملک او بی زوالست و مملکت

او بی انتقال آت

The work is held in high estimation as one of the most reliable works on general histories. Hammer-Purgstall speaks of it very highly in his works, while Hâj. Khal., vol. v., p. 177, remarks thus.—

وهو من الكتب المعتمد عليها في التاريخ و كلامه و نقله كالحة

فيما بينهم

The authors of the Universal History frequently quote it under the title of "Tarik Cozidah."

Hamd Ullah Mustaufi, who is also the author of the well-known geographical work Nuzhat-ul-Qulûb, which he composed in A.H. 740

= A.D. 1339, belonged to the ancient Mustaufi family of Qazwin. His ancestors were men of letters and of respectable social position. His brother, whom he calls Zayn-ud-Dīn Muḥammad bin Tāj-ud-Dīn Abi Bakr bin Zayn-ud-Dīn Aḥmad bin Amin-ud-Dīn Naṣr, was the deputy comptroller of the Wizārat under Rashīd-ud-Dīn, while his grandfather, who was killed at the time of the Mugal invasion, was for some time the Mustaufi of 'Irāq.

In the preface the author says that he had undertaken to write a chronicle in verse from the beginning of the prophet's time down to his own. It was to consist of seventy-five thousand distichs, of which he had written upwards of fifty thousand distichs (*vide* Mr. Browne's edition of the work, p. 5). The reading in this MS. is fifty-six thousand. Afterwards, considering how long his intended chronicle would take to finish, he decided to write in prose instead.

In the preface the author dedicates the work to the son and successor of his patron Khwājah Ġiyāṣ-ud-Dīn Muḥammad (d. A.H. 736 = A.D. 1336) bin Khwājah Rashīd-ud-Dīn Faḍl-Ullah, but towards the end of Book IV. the author highly eulogises another of his patrons Shams-ud-Dīn Muḥammad bin Nizām-ud-Dīn ul-Iḥṣayni ul-Yazdi, also a Wazīr. The author enumerates about thirty works as those on which he bases the present composition.

The work is divided into an Introduction (Fātiḥah), six books (Bāb), and an appendix (Khātimah), as follows.—

Fātiḥah.—Creation of the world, fol. 7<sup>b</sup>.

Bāb i.—Prophets and Sages from Ādam to the time of Muḥammad, fol. 9<sup>a</sup>.

Bāb ii.—Pre-Islamic kings, fol. 42<sup>a</sup>.

Bāb iii.—Muḥammad, his Khalifs, friends, and descendants, fol. 67<sup>a</sup>.

Bāb iv.—Islamic kings, fol. 197<sup>b</sup>.

This Bāb is divided into twelve sections, but the MS. breaks off in the middle of the tenth section with an account,

براق حاجب, the first of the Qarā Khitā'is of Kirmān. The ten sections respectively treat of the history of.—(1) Banī Lays Ṣaffār; (2) Sāmānis; (3) Ġaznawis, (4) Ġūtis; (5) Daylamis; (6) Saljūqs of Īrān, Kirmān, and Rūm; (7) Khwārazmshāhis; (8) Atābaks of Diyārbakr and Fārs. (9) Ismā'ilis of Magrib and Īrān.

Section 11 dealing with the history of the Atābaks of Lur Buzurg and Lur Kūchak.

Section 12 dealing with the genealogy of the Turkish tribes, genealogy of the house of Chingīz Khān, and the history of the Mugsals of Īrān.



Bâb v.—Relating to the Mujtahids, Qâris (Readers of the Qurân), traditionists, Shaykhs, 'Ulamâ and poets.

Bâb vi.—Giving an account of the author's native land Qazwîn (it has been translated by M. Barbier de Meynard in the *Journal Asiatique*, 5<sup>e</sup> série, vol. x., pp. 257–295.)

Khâtimah.—Containing a description of genealogical tables, devised by the author to illustrate general history, is wanting.

Compare Hâj. Khal., vol. v., p. 177; J. Aumer, p. 68; Rosen, *Persian MSS.*, p. 52; Flugel, vol. ii., p. 63; Ethé, *Bodl. Lib. Cat.*, Nos. 26–30; Ethé, *India Office Lib. Cat.*, Nos. 19 and 20; Rieu, i., p. 80; Elliot, *History of India*, vol. iii., pp. 60–66.

Professor E. G. Browne has reproduced the work in facsimile from a MS dated A.H. 857, with an introduction.

Written in fair Nasta'liq.

Not dated, apparently 17th century.

### No. 454.

fol. 215, lines 25; size  $7\frac{1}{4} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{3}{4}$ .

The same.

A complete but hopelessly damaged copy of the same Târikh-i-Guzidah.

Written in a very minute Nasta'liq on thin paper.

The MS. is wormed and pasted with papers throughout.

Not dated, apparently 16th century.

No. 455.

fol. 284; lines 23; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

مجمّل فصیحی

## MUJMAL-I-FASÎHÎ.

A rare but slightly defective copy of a very valuable and interesting chronological compendium of prominent events; the births, deaths, and incidents of the lives of Muḥammad and his companions, the Imāms, kings, eminent authors, poets and other renowned personages, given under each year in chronological order since the date of Muḥammad's birth down to A.H. 845 = A.D. 1441.

A copy of the work is mentioned in Rosen, p. 111. The Asiatic Society, Bengal, possesses another copy.

Beginning:—

فصیحتر عبارتہی کہ در گردن جان تعویذ و شاخ اقبال تواند  
بود الح

After fol. 1<sup>b</sup>, fifteen folios are missing, as would appear from the original folio mark ۱۶ on the second folio which opens thus with the 28th year of the 'Ām-ul-Fil:—

سنہ ثمان و عشرين عام الفیل — ولادت قاسم بن رسول اللہ  
از خدیجہ الکبریٰ —

From the second Maqālāh, which begins on fol. 4<sup>b</sup>, and treats of the events from the first year of the Hijrah to the author's time—

مقالہ دوم از ہجرت حضرت رسالت علیہ کہ مبداء تاریخ ہر  
آنست الی یومنا هذا —

it would appear that the author divided the work into two Maqālāhs, the first dealing with the events beginning with the first year of the 'Ām-ul-Fil, in which Muḥammad was born, down to the fifty-third year of the 'Ām-ul-Fil, after which begins the Hijrah year. The first ten years of the Hijrah, after which the prophet died, are called by separate names, which, according to the author, were given to these years by the

prophet himself. These names are thus enumerated in the following Qit'ah on fol. 5<sup>a</sup>.—

... بعد ازین تاریخ از هجرت نبوی خواهد بود — ده سال  
 بموجبی که درین قطعه مذکور شده و مید عالم علیه السلام هر  
 سال را نامی نهاده و درین سال دو قول گفته اند اول هجری و سته  
 هجری و سته الاذن بالرحیل نیز گفته اند — \* شعر \*

سال اول هجری آمد در دوم امر قتال  
 در میوم تمعیص و چارم هست ازان ترفیه حال  
 شد زلازل پنج و استیناس شش گاه شمار  
 هجرو استغلاب هفت و استوا هشتم مثال  
 نه براءت در دهم حج الوداع مصطفی  
 یازده چون شد ز عالم کرد مید انتقال

The author, who generally calls himself Ahmad bin Muhammad, but is better known as Faṣīḥ-ul-Khawāfi, محمد بن محمد المشتهر به, thus traces his descent (fol. 225<sup>a</sup>) from Abū Imām al-Bāhili, who, according to some, was a companion of the prophet and died A.H. 81 = A.D. 700. See *Al-Istī'āb fī Ma'rīfat-il-Aḥbāb* (Hyderabad Edn.), vol. ii., p. 633 —

فصیح الدین احمد بن جلال الدین محمد بن نصیر الدین یحیی  
 بن علاء الدین محمد بن ظهیر الدین ابو القاسم محمد بن جلال الدین  
 محمد بن نصیر الدین ابو القاسم بن ظهیر الدین محمد بن ابو القاسم  
 محمد بن احمد بن محمد بن ابو القاسم بن جلال الدین محمد بن  
 احمد بن ابی نصر علی بن محمد بن علاء الدین عیسی بن ابی بکر  
 بن ابو القاسم بن احمد بن محمد بن قتیبہ بن ابو امامہ صدی بن  
 عجلان بن وهب الباهلی —

He flourished during the time of Sultān Shāh Rukh (A.H. 807-850 = A.D. 1404-1447), and was not only an eye-witness of most of the

events he narrates, but also played a prominent part in the history of his time.

Unfortunately the preface breaks off immediately after the few lines devoted to the praise of God and the prophet. In the course of his narrative the author mentions himself several times. We learn that he was born in Herat, Jamâdî I., A.H. 777 = A.D. 1375, and at the age of nineteen lost his father, Jalâl-ud-Dîn Muḥammad bin Naṣîr-ud-Dîn Yahyâ in A.H. 796 = A.D. 1393. In A.H. 807 = A.D. 1404 he and Amîr 'Abd-uṣ-Ṣamad bin Ḥâjî Sayf-ud-Dîn were sent to Samargand to take possession of the royal treasury from 'Umar Shaykh; but being threatened with arrest by Sulṭân Khalîl they had to return. In A.H. 818 = A.D. 1415, the year in which his son Rukn-ud-Dîn Maḥmûd was born, he was offered the post of Diwân, to which he was appointed in the following year. In A.H. 821 = A.D. 1418 we find him suddenly dismissed from this service. In A.H. 825 = A.D. 1422, the year in which he lost his mother, he was sent to Kirmân to discharge the Diwânî functions of that place, whence he returned in the following year. Subsequently, in A.H. 828 = A.D. 1425, he was made the Diwân of Mirzâ Bâysungar (*d.* A.H. 837 = A.D. 1434) (see Ḥabîb-us-Siyar, vol. iii., Juz. 3, p. 141), who in A.H. 832 = A.D. 1428, on his return from Ṣâ'in to Herat, left the author in Simnân to look after some state affairs, and afterwards dismissed him from the Diwânship on the 20th of Ramaḍân, A.H. 836 = A.D. 1433, and put him in prison. In A.H. 838 = A.D. 1434, when plague was violently raging in Herat, the author left the place for Bâkharz, and after staying there for two months came to Âdarbayjân in A.H. 839 = A.D. 1435. Under the year A.H. 845 = A.D. 1441 the author says that he was again put in prison on the 18th Jamâdî II. and was liberated on the 4th Rajab, after which, on the 25th Dul Hijjah of the same year, he got an introduction into Sulṭân Shâh Rukh's court and was handsomely rewarded by this king.

The history concludes with a Khatimah describing the author's birthplace, Herat:—

خانه در ذکر بعضی از احوال شهر هرات که مولد و مسکن  
کاتب العبد احمد بن محمد بن یحیی است —

Towards the end, fol. 272<sup>b</sup>, we find a separate portion, written in the same hand as the text itself, containing an enumeration of the names of the prophets, kings and dynasties from the earliest time to A.H. 928 = A.D. 1521. This portion, which seems to be the work of a later writer, is divided into the following four parts called صحیفه:—

صحیفه اول در ذکر انبیا علیهم السلام تا غایت انبیای بنی  
اسرائیل —

صحیفهٔ دوم از خاتم انبیا علیه التَّحیة و التَّنَا تا غایت ائمهٔ  
 معصومین علیهم السلام  
 صحیفهٔ سیوم در ذکر ملوک عجم  
 صحیفهٔ چهارم در ذکر بنی امیه و عباسیه

The last king named is Sultân Rustum of the Âq-Quyunlû dynasty, who reigned from A.H. 897-902 = A.D. 1491-1496. Then follows another enumeration of the names of the prophets, the Imâms, and the kings of the various dynasties, with a passing allusion to their birth, duration of life or reign, and death, based on historical works enumerated in the MS. Like the preceding portion it is divided into several Şahifahs.

Beginning on fol. 27 F<sup>b</sup> —

محملي از تواریخ انبیا و سلاطین و ملوک طوائف که از دیوان  
 النسب و نظام التواریخ مسعودي و جامع المعارف حصيني و  
 بناکتني و طبري و گزیده و کتاب المعجم و جامع رشیدی و مختار  
 حافظ ابرو مذکور است برواتب مختلفه محرر منده مسطور  
 میگردد —

This portion breaks off with the name of the 'Abbaside Khalif Râshid Billah, who succeeded Mustashîd Billah in A.H. 529 = A.D. 1135.

A fine copy. Written in a clear minute Nasta'liq, within gold and coloured ruled borders, with a full-page illumination at the beginning.

On fol. 271<sup>a</sup>, where the original history concludes with the description of Herat, the MS is dated A.H. 993.

## No. 456.

fol. 387; lines 32-35; size  $17\frac{3}{4} \times 11\frac{3}{4}$ ;  $14\frac{1}{4} \times 8\frac{1}{2}$ .

## روضة الصفا

## RAUDAT-US-ŞAFÂ.

A general history from the creation of the world to the death of Sulţân Husayn Mirzâ Abul Ġâzi Bahâdur, who ruled over Persia from A.H. 873-911 = A.D. 1468-1505.

By Muĥammad bin Khâwand Shâh bin Maĥmûd, محمد بن خاوند شاه بن محمود.

This work, the full title of which is روضة الصفا في سيرة الانبيا و الملوك و الخلفا, was composed by the author at the desire of his patron, the celebrated Mir 'Ali Shîr Nawâ'i, to whom it is dedicated.

Beginning.—

زیب فہرست نسخہٴ مفاخر انبیای عالی مکان و زینت دیباچہٴ  
مجموعہٴ مائر سلاطین گردون توان الخ

The author, who is better known as Mir Khwând, belonged to an ancient noble Sayyid family of Bukhârâ. His father, Sayyid Burhân-ud-Dîn, an eminent scholar, emigrated to Balkh, where he died. Mir Khwând was born at the beginning of A.H. 837 = A.D. 1433, and spent the great portion of his life in Herat, where he secured the noble patronage of the aforesaid Mir 'Ali Shîr. According to the Hâbib-us-Sıyar, vol. ii., pp. 198, 339, composed by the author's grandson, Khwând Amîr, he died on the 2nd of Rajab, A.H. 903 = A.D. 1493.

For a detailed account of the author and his work the following may be consulted: S. de Sacy, Notice sur Mirkhwând, in his Mémoire sur les Antiquités de la Perse; Jourdain, Notices et Extraits, vol. ix., pp. 117-274; Hammer, Jahrbucher, vol. 69; Anz. Blatt, pp. 37-49; Quatremère, Journal des Savants, 1843, pp. 170-176; Morley, Descriptive Index, pp. 30-38; Elliot, History of India, vol. iv., pp. 127-140. See also Encyclopaedia Britannica, 9th edition, vol. xvi., p. 449.

The work was lithographed in Teheran in A.H. 1270-74, and in Bombay in A.H. 1271. A Turkish translation was printed in Constantinople in A.H. 1258.

For editions and translations of different parts of the work see Moirley, pp. 35, 36; Elliot, pp. 131-133, and Zenker, vol. i., pp. 104-106, vol. ii., p. 59.

For other copies see. Rieu, i., p. 87; J. Aumer, p. 72; Ethé, Bodl. Lib. Cat., Nos. 36-69; Ethé, India Office Lib. Cat., Nos. 24-75, etc.

The work is divided, as stated in the preface, into seven volumes, called Qism (the last of which is unfinished), and an appendix also known as the eighth volume. The fact that in the seventh volume many events are narrated which took place after the author's death leads us to doubt whether Mīr Khwānd wrote any part of that last volume.

### Contents.—

This copy comprises the first three volumes of the work.—

#### VOL. I.

From the creation of the world down to Yazdajird, the last king of the Sāsānian Dynasty.

#### VOL. II.

History of Muḥammad and the four Khalifs.

Beginning on fol. 128<sup>b</sup>.—

عنوان صحیفه مرادات و فهرست مجموعه سعادات الخ

#### VOL. III.

History of the Imāms and the Khalifs down to the last of the 'Abbaside Khalifs, A.H. 656 = A.D. 1258.

Beginning on fol. 291<sup>b</sup> —

حمد و ثنای که مسبحان صلاہ اعلیٰ از ادای شدہ آن عاجز

اند الخ

Written in a fair Nasta'liq within gold and coloured ruled borders with an illuminated frontispiece at the beginning of each volume.

Dated A.H. 1015.

**No. 457.**

fol. 347; lines 23; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{4}$ .

The first volume of the *Rauḍat-uṣ-Ṣafâ*.

A good old copy. Written in fair Nasta'liq within gold and coloured ruled borders, with a double-page 'Unwân. An index of the contents has been added by a modern hand in the beginning of the MS.

The last two folios are in a later hand.

Not dated, apparently 16th century.

**No. 458.**

fol. 460; lines 18-22; size  $9\frac{1}{4} \times 6$ ;  $7 \times 4$ .

The same.

Another copy of the first volume of the *Rauḍat-uṣ-Ṣafâ*.

Beginning as usual.

Written in ordinary Nasta'liq.

Dated the 47th regnal year, probably the forty-seventh year of *Shâh 'Âlam's* reign (A.H. 1173-1221).

**No. 459.**

fol. 246; lines 23; size  $12 \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

The second volume of the *Rauḍat-uṣ-Ṣafâ*, from *Muḥammad* to the death of 'Alī in A.H. 40 = A.D. 661.

Beginning:—

عننا. صحفہ مادات آلہ



The MS. is badly damaged and worm-eaten.

Dated Rabī' I., A. H. 1054.

Scribe محمد باقر ابن قاضي عبد المؤمن

### No. 460.

fol. 342; lines 27, size  $16 \times 10\frac{3}{4}$ ;  $11 \times 6\frac{1}{2}$ .

A very neat old copy of the fourth and fifth volumes of the *Raudat-us-Salâ*.

### VOL. IV.

Containing the history of the dynasties contemporary with the 'Abbasides.

Beginning:—

منتایش و نیایش مر پادشاهی را که کاتب فصاحت بیان خرد  
دانشوران از تحریر انشاء بیکرانس چون قلم سرگردان الح

It is to be noticed that the first fifteen or sixteen lines of this copy do not correspond with those of the copies mentioned in other catalogues.

At the end of this volume, fol. 177<sup>a</sup>, the colophon is dated A. H. 994.

### VOL. V.

History of Chingîz Khân, his sons and successors, down to Timûr.

Beginning, fol. 179<sup>b</sup>.—

آرایش دیباچہ مناقب و مآثر سلاطین رفیع مقدار الح

The greater portion of the MS., foll. 1 116, 179-222, and 239-332, is in a later hand.

Written in a fine clear Nasta'liq within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

## No. 461.

fol. 429 ; lines 21 ; size  $16\frac{1}{4} \times 11$  ;  $9\frac{3}{4} \times 5\frac{3}{4}$ .

A good copy of the sixth and eighth volumes of the *Rauḍat-uṣ-Ṣafā*.

## VOL. VI.

The history of *Timūr* and his successors till the death of *Sultān Abū Sa'id*, A.H. 873 = A.D. 1468.

Beginning.—

جواهر حمد و سپاس و لآلی منکر بیقیاس نثار بارگاه آلت

The seventh volume, which deals with the history of *Sultān Husayn*, is wanting.

The eighth volume, or the geographical appendix, fol. 380<sup>b</sup>.

Beginning.—

خانمہ در بدایع و صنایع و آنچه گمانشہ بکلك قدرت اوست  
آلت

The following subscription at the end of vol. VI., fol. 379<sup>a</sup>, says that this copy was written by the order of *نواب اصغر علي خان* in A.H. 1226.

حسب الارشاد نواب عاليجناب معلا القاب رفيع الشان ذالجلود  
و الاحسان فرید عصر وحید الزمان نواب اصغر علي خان بهادر  
مالار جنگ ادام الله اقباله — در سنه سادس و العشرين و مائتان  
و الف من الهجرة النبويه — بيد المذنب هاشم علي اختتام  
پذيرفت —

The colophon is dated 25th *Jamādi I.*, A.H. 1226.

Written in clear *Nasta'liq* within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

The headings are written in beautiful bold *Naskh*.

## No. 462.

fol. 342; lines 17; size  $12\frac{1}{2} \times 8\frac{3}{4}$ ;  $8\frac{3}{4} \times 5$ .

تاریخ صدر جهان

## TÂRĪKH-I-ŞADR-I-JAHÂN.

A general history from the earliest times to the ninth century of the Hijrah.

Author. Fayḍ Ullah bīn Zayn-ul-Âbidīn Banbānī, called Şadr-i-Jahân.

The preface is wanting in this copy, and in the colophon the work is called تواریخ گجراتی, a title which has been lately added to the word کتاب, in a different hand. Among the authorities quoted by Sarūp Chānd Khatri in his Şahih-ul-Akhlāb (compiled in A.H. 1209 = A.D. 1794), this work is called "Târīkh-i-Şadr-i-Jahân-i-Gujarātī," see Elliot, History of India, vol. viii, p. 314; while in the extracts transcribed from a copy of the work in the Paris Library for Sir H. Elliot, and preserved in the British Museum, Or. 1908, it is designated as تاریخ صدر جهان.

On fol. 336<sup>b</sup> the author, while recording the pilgrimage performed by Malik Nāṣir of Egypt in A.H. 719, designates himself—

فیض الله بن زین العابدین بن عسّام بنبانی المحاطب بملك  
الضّاه صدر جهان

In the beginning, fol. 1<sup>a</sup>, the author makes incidental mention of the reigning king, Maḥmūd Shāh Bigarā, of Gujarāt (A.H. 863 = A.D. 1458- A.H. 917 = A.D. 1511)—

سلطان الاعظم منهنشاه عالم حجة الحق خليفه الله في الارض  
محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مطهر شاه  
محمد الله ملكه و ابد دولته —

and according to Rieu, p. 1079, the author was engaged, A.H. 907 = A.D. 1501, in writing this work at Muḥammadābād, Bedar, when he was sent as ambassador by Maḥmūd Shāh.

A copy of the work is described in Rieu, p. 86<sup>b</sup>.

## Contents :—

Maqâlah I.—Divided into two Fiqahs.—

- (i) Ancient prophets, fol. 1<sup>a</sup>.
- (ii) Pre-Islamitic kings, divided into four sections :—
  - 1. Pishdâdis, fol. 28<sup>b</sup>.
  - 2. Kayâniâns, fol. 31<sup>a</sup>.
  - 3. Ashkânians, fol. 38<sup>a</sup>.
  - 4. Sâsânians, fol. 39<sup>a</sup>.
  - Tubba's of Yaman, fol. 53<sup>a</sup>. History of Muḥammad, fol. 61<sup>a</sup>.

Bâb ii.—History of the first four Khalifs, fol. 139<sup>b</sup>. Banû Umayyah, fol. 182<sup>a</sup>. Banû 'Abbâs, fol. 221<sup>a</sup>.

Qism iii.—History of the kings posterior to Islamism, divided into two Maqâlât.

- (1) In several Tabaqahs.—
  - 1. Şaffâris, fol. 265<sup>a</sup>.
  - 2. Sâmânîs, fol. 266<sup>b</sup>.
  - 3. Dayâlimah, fol. 274<sup>a</sup>.
  - 4. Subuktiginîs, fol. 277<sup>b</sup>.
  - 5. Saljûqîs, fol. 284<sup>a</sup>.
  - 6. Khwârazmshâhîs, fol. 303<sup>a</sup>.
  - 7. Atâbaks of Fârs, 'Irâq and Âdar-bayjân, fol. 311<sup>a</sup>.
  - 8. Kings of Egypt and Syria, fol. 321<sup>b</sup>.
  - 9. Ismâ'îlis, fol. 337<sup>a</sup>.

This copy ends with an account of ركن الدين خور مناه بن علاء الدين, the last king of the Ismâ'îlis of Îlân, who died in A.H. 654. It lacks the concluding portion of the history containing the biographical notices of the early Arab and Persian poets, the most eminent Aşhâb, the great Tâbi'in, the distinguished 'Ulamâ, Lawyers and Shaykhs, who flourished from the second to the seventh century of the Hijrah. It may be remarked that the accounts of the Ismâ'îlis kings given in this work agree in most places word for word with those of the Târikh-i-Waşşâf (noticed later on), and it seems very possible that the author has abstracted these accounts from Waşşâf.

In the beginning all the sections before the history of Muḥammad have no rubrics.

Written in a careless Nasta'liq.

Dated, Sunday, the 8th of Dul Hijjah, A H 1240.

No. 463.

foll. 320; lines 21; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

خلاصة الاخبار

KHULÂŞAT-UL-AKHBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499.

By Ġiyâş-ud-Din bin Humâm-ud-Din, surnamed Khwând Amîr,

غياث الدين بن همام الدين الملقب بغواند امير

The full title of the work is خلاصة الاخبار في بيان احوال اخيار.

Beginning.—

برترین گوهری که تاجداران کنور فصاحت و تمت نسیان خطبه

بلاغت ان

The author abridged this work from his maternal grandfather Mir Khwând's well-known historical work Raudat-us-Şafâ. It is a very excellent compendium of Asiatic history, written at the request of the celebrated Wazîr Mir 'Alî Shîr.

For references to the work see. Morley, Descriptive Catalogue, pp. 38-42; Elliot, Biographical Index, p. 106, and History of India, vol. iv., p. 141; Hâj. Khal., vol. in., p. 163; Rieu, i, p. 96; Ethé, Bodl. Lib. Cat., Nos. 83-86; Ethé, India Office Lib. Cat., Nos. 76-73; G. Flügel, vol. ii., p. 68, etc.

A great portion of the work has been translated by Major David Price in his Retrospect of Mohammedan History.

The author, in his preface to the Ĥabib-us-Siyar (noticed below) says that he commenced the work in A.H. 927 = A.D. 1521, when he was about forty-eight years of age, and we can, therefore, conclude that he was born (at Herat) in about A.H. 880 = A.D. 1475. From his early youth he was fond of historical works. He secured the patronage of Wazîr Mir 'Alî Shîr, who placed his library, which consisted of most valuable works, in charge of the author, and thus he was able to collect stores of historical information. On several occasions Khwând Amîr was entrusted with public services, which he discharged with great credit. In A.H. 909 = A.D. 1503 he was sent by Sultân Badî' uz-Zamân on a diplomatic mission to Khusrâw Shâh, the chief of Kundûz, and subsequently he was appointed to the post of Şadr,

an office for some time held by his uncle. In A.H. 916 = A.D. 1510, when Shâh Ismâ'il overthrew the power of the Uzbeks, Khvând Amir went to Basht, a village of Garjistân or Georgia, and spent his time in literary pursuits. After sojourning there for a long time the author repaired in A.H. 934 = A.D. 1525 to India, and reached Âgrah on the 4th of Muharram, A.H. 935 = A.D. 1526, on which day he was received by the emperor Bâbur. The author enjoyed the warm favour of this emperor, and accompanied him on his expedition to Bengal. On the death of Bâbur the author attached himself to Humâyûn, in whose praise he wrote the Humâyûn Nâmah, which he brought down to the end of the year A.H. 941 = A.D. 1534. He accompanied Humâyûn to Gujarât, and died there in A.H. 941 = A.D. 1534. According to his own desire his body was taken to Dihli and buried by the side of the celebrated saint Nizâm-ud-Din Auliya and Amir Khusrau, both of whom he had held in high veneration. Firishtah, referring to our author's death, says thus.—

... و جنب آنیانی نزدیک برهانبر شده و آن مملکت را  
 زیر و زبر کرده بمندو آمد—دران آوان مولف کتاب حبیب  
 السیر ملازم رکاب بود بمرض اسهال از جهان گذران در گذشته  
 برحمت ایردی پیوست و حسب الوصیت نعش او را بدھلی  
 برده در جوار سینخ نظام الدین اولیا و امیر خسرو مدفون  
 گردانیدند—

The author's son Sayyid 'Abd Ullah Khân served under Akbar.

Besides the present work and the Humâyûn Nâmah, the author wrote several other works, *e.g.*, the Ilâbib-us-Siyar, the Makârim ul-Akhlâq (A.H. 906 = A.D. 1500), the Dastûr-ul-Wuzarâ (A.H. 915 = A.D. 1509), the Ma'âsir-ul-Mulûk, the Akhlâbâi-ul-Akhyâr, the Muntakhab-i-Târikh-i-Wasât, and the Jawâhir-ul-Akhlâbâr. A work called the Qarâ'ib-ul-Asâr is also ascribed to him. See Elliot, *History of India*, vol. iv., pp. 142-43.

For a full account of the author's life see Quatremère, *Journal des Savants*, 1843, pp. 386-394, and Elliot, *History of India*, vol. iv., pp. 141-45, and vol. v., p. 116. See also Reinaud, *Biogr. Univ.*, under Khondemir.

The work is divided into a Muqaddimah, ten Maqâlahs, and a Khâtimah, as follows.—

Muqaddimah.—About the creation of the world, fol. 2<sup>b</sup>.

Maqâlah I.—The prophets, fol. 4<sup>a</sup>.

Maqâlah II.—The Greek philosophers, fol. 47<sup>a</sup>.

Maqâlah III.—The early kings of Persia, viz., the Pishdâdians, the Kayâniâns, the Ashkânians, and the Sâsâniâns. The Arab kings, viz., the Lakhmis, the Gassâniâns, and the Himyaris, fol. 50<sup>b</sup>.

Maqâlah IV.—Muḥammad, fol. 82<sup>b</sup>.

Maqâlah V.—The first Khalifs (Râshidîn) and the twelve Imâms, fol. 111<sup>b</sup>.

Maqâlah VI.—The Khalifs of the Banû Umayyah, fol. 133<sup>a</sup>.

Maqâlah VII.—The Khalifs of the Banû ‘Abbâs, fol. 153<sup>b</sup>.

Maqâlah VIII.—Treating of the dynasties contemporary with, or subsequent to the ‘Abbâsides, viz., the Tâhiris on fol. 185<sup>a</sup>; the Saffâris on fol. 186<sup>b</sup>; the Sâmânis on fol. 188<sup>a</sup>; the Âl-i-Buwayh on fol. 192<sup>a</sup>, Qâbûs bin Washmagîr on fol. 197<sup>b</sup>; the Ġaznawis on fol. 198<sup>b</sup>; the Ismâ’îlis of Magrib on fol. 204<sup>b</sup>; the Ismâ’îlis of Îlân on fol. 207<sup>b</sup>; the Saljûqis on fol. 211<sup>b</sup>, the Khwârazmshâhis on fol. 225<sup>b</sup>; the Atâbaks of Mausil on fol. 235<sup>b</sup>, of Âdarbâijân on fol. 236<sup>b</sup>; of Fârs on fol. 237<sup>a</sup>, and of Luristân on fol. 239<sup>b</sup>; the Qarâkhitâ’is on fol. 240<sup>a</sup>; the Al-i-Muẓaffâr on fol. 242<sup>a</sup>, the Sarbadârs on fol. 254<sup>a</sup>; the Ġûris on fol. 257<sup>a</sup>.

There is a large lacuna after fol. 257. The history of the Ġûris breaks off with an incomplete account of سلطان علاء الدين حسين جهانسوز, and on fol. 258<sup>a</sup> the MS. abruptly opens with the account of Mirzâ Sultân Abû Sa’id’s treaty with Mirzâ Jahân Shâh; so that the latter portion of the eighth Maqâlah, the whole of the ninth Maqâlah, and the first portion of the tenth Maqâlah, are missing.

The history proper in the text ends with the second accession of Sultân Husayn in A.H. 875 = A.D. 1470, but some meagre notices relating to the sons of Sultân Abû Sa’id down to A.H. 905 = A.D. 1499 are found at the conclusion of the tenth Maqâlah. The latest event mentioned is that of the death of Sultân Husayn Bahâdur Khân and the joint reign of Badî’-uz-Zamân and Muẓaffar Husayn Mirzâ.

The Khâtimah dealing with the description of Herat, which is followed by the biographical notices of the contemporary eminent persons, begins on fol. 281<sup>a</sup>.

This old and correct copy is written in beautiful minute Nasta’liq, within gold-ruled borders.

Dated A.H. 966.

## No. 464.

foll. 475; lines 29; size 11 × 6; 8 × 4.

حبيب السير

## HABÎB-US-SIYAR.

A general history from the creation of the world to A.H. 930 = A.D. 1523.

By Ġiyâş-ud-Dîn bin Humâm-ud-Dîn, surnamed *Khawând* Amir, غياث الدين بن همام الدين الملقب بخواند امير. (See above, No. 463).

Beginning:—

لطائف اخبار لآلي نثار انبياء عالي مقدار و شرايف آثار  
ملاطين ذوي الاقتدار الخ

The author wrote the present work subsequently to his historical work entitled *الاخبار في بيان احوال اخيار*. (See above).

The full title of the present work is *حبيب السير في اخبار افراد المشر*.

The author undertook the compilation at the desire of his patron, Ġiyâş-ud-Dîn Muḥammad bin Yûsuf-ul-Īḥṣaynî, who enjoyed the warm favour of Sultân Īḥṣayn and of his successors, Badî'uz-Zamân and the Uzbek *Shaybânî*. When he was engaged in writing the first volume, it happened that his patron, who about that time had been appointed Qâdî of *Khurâsân* and administrator of Herat by *Shâh Ismâ'il Şafawî*, was killed by Amir *Khân*. This took place in A.H. 927 = A.D. 1521. Having lost his patron the author gave up all hopes of completing the work; but in the same year, when Karim-ud-Dîn Ḥabib Ullah, a good scholar and historian, was entrusted with the administration of Herat, the author got an introduction to him and received encouragement to continue his work. He entitled the work *Ḥabib-us-Siyar* after Ḥabib Ullah, and brought down his account of the reigning sovereign *Shâh Ismâ'il* to Rabî' I, A.H. 930 = A.D. 1524. In that year he probably completed this work. There are two chronograms at the end of the third volume, viz. *آثار خير از جهانيان* and *الملوك و الانبياء*. Mr. Elliot (Bib. Index, vol. i., p. 122), however,



but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

For other copies see Rieu, i., p. 98; Moirley, Descriptive Catalogue, p. 42; Ethé, Bodl. Lib. Cat., Nos. 70-82; Ethé, Ind. Office Lib. Cat., Nos. 79-98; G. Flugel, ii., p. 70; J. Aumer, p. 75; etc.

Printed. Tīhrān, A.H. 1271; Bombay, A.H. 1273.

Although the work is an abridgement of the *Raudat-us-Ṣafā*, it contains accounts of several dynasties omitted in that work. After treating of a dynasty the author gives biographical notices of eminent persons of the time. These are not to be found in *Raudat-us-Ṣafā*.

The whole work is divided into three volumes (مجلد), each subdivided into four chapters (جزء).

The present copy consists of the first two volumes of the work:—

#### Vol. I.

Introduction (افتتاح) about the creation, Iblis, the Jinns, etc., fol. 6<sup>b</sup>.

Chapter i.—History of the prophets and philosophers before Islāmism, fol. 9<sup>b</sup>.

Chapter ii.—History of the kings of Arabia and Persia before Muḥammad, fol. 96<sup>b</sup>.

Chapter iii.—History of Muḥammad, fol. 158<sup>b</sup>.

Chapter iv.—History of the first four Khalifs, fol. 232<sup>a</sup>.

#### Vol. II.

Beginning.—

الحمد لله الذي جعل للنبيين لسان صدق عليا وابعث في  
الاميين رسولا الخ

Chapter i.—History of the twelve Imāms, fol. 306<sup>b</sup>.

Chapter ii.—History of the Umayyade Khalifs, fol. 362<sup>a</sup>.

Chapter iii.—History of the 'Abbaside Khalifs, fol. 406<sup>b</sup>.

The fourth chapter, which deals with the history of the dynasties contemporary with the 'Abbaside Khalifs (from the Ṭāhiris to the Khawāzizmshāhis), is wanting.

Written in a clear minute Naskh within gold and coloured ruled borders, with an illuminated frontispiece at the beginning.

Not dated, apparently 17th century.

## No. 465.

fol. 410; lines 25; size  $12\frac{1}{2} \times 8$ ;  $8\frac{1}{2} \times 4$ .

The first volume of the *Ḥabīb-us-Siyar*.

Beginning as above.

*Iftitāḥ*, fol. 5<sup>b</sup>.

Chapter i., fol. 9<sup>b</sup>.

Chapter ii., fol. 110<sup>b</sup>.

Chapter iii., fol. 183<sup>a</sup>.

Chapter iv., fol. 299<sup>b</sup>.

Towards the end the MS. is damaged and pasted with papers. Most of the headings pertaining to the fourth chapter are omitted. The original folios are mounted in new margins.

Fine old copy. Written in a learned *Nasta'liq* hand.

Not dated, apparently 11th century A.H.

## No. 466.

fol. 378; lines 25; size  $10\frac{3}{4} \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 4\frac{3}{4}$ .

The third chapter of the third volume of the *Ḥabīb-us-Siyar*, dealing with the history of *Timūr* and his descendants down to the author's own time, with memoirs of eminent persons who flourished during the time of *Sultān Ḥusayn Mirzā*.

Beginning:—

ای نام تو زیب نامۀ فتح و ظفر  
وی ذکر تو عنوان سخن را زیور  
هرگز نشود کسی بافسر مرور  
تا دمست عنایت نباید بر سر

The chapter is introduced by the following heading:—

جزو میم از مجلد ثالث در ذکر صادرات افعال و واردات

احوال حضرت صاحبقران امیر تیمور گورگان و بیان شمه از وقایع  
ایام اقبال اولاد و احفاد آن پادشاه گیتی متان تا این زمان —

This valuable old and correct copy has been collated throughout, and bears numerous traces of correction and amplification, *e.g.* the following note regarding Mu'in-ul-Farāhī (*d.* A.H. 907 = A.D. 1501) is added in a different but old hand on the margin, fol. 343<sup>b</sup>:—

و تفسیر بحرالدور و اسرار فاتحه و روضة الواعظین و تفسیر  
سورۃ یوسف . . . از تصنیفات اوست

An index of the contents, dated A.H. 1141, has been added at the beginning of the MS. by one 'Abd Ullah.

Written in a learned Nasta'liq hand.

### No. 467.

fol. 208; lines 25; size  $10\frac{1}{4} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{4}$ .

The fourth chapter of the third volume of the Ḥabīb-us-Siyar, dealing with the history of Shāh Ismā'il Ṣafawī brought down to A.H. 930 = A.D. 1523.

Beginning.—

جزو چهارم از مجلد سیوم در ذکر طلوع آفتاب دولت و اقبال  
شاهی و بیان اختصاص یافتن آن حضرت باصناف الطاف عنایت  
الهی —

ای یافته از منزل مه تا ماهی  
ذرات جهان از کرم آگاهی  
از شاه و گدا هرکه تو او را خواهی  
بر فرق نهی افسر شاهنشاهی

The biographical appendix begins on fol. 140<sup>b</sup>.

The Khâtimah, dealing with the description of the inhabited quarters of the globe and its curiosities, begins on fol. 152\*.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

No. 468.

fol. 243; lines 23; size  $13 \times 8\frac{1}{4}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

تاریخ ابوالخیر خانی

## TÂRÎKH-I-ABUL KHAYR KHÂNÎ.

A general history from the creation of the world down to the 10th century of the Muhammadan era, with a long account of the reign of Abul Khayr Khân of Qipchâq, written by command of the Uzbek, king Kûchukûnji's son, Abul Ġâzî Sulţân 'Abd-ul-Laţîf Bahâdur Khân, who succeeded his brother, 'Abd Ullah on the throne of Mâwarâ-un-Nahr in A.H. 947 = A.D. 1540 and died A.H. 959 = A.D. 1551.

By Mas ūdî bin 'Uşmân Kûhistânî, مسعودی بن عثمان کوهستانی.

Beginning:—

جواهر حمد و میاس بیقیاس که شهسوار عقل بسرحد الخ

Abul Khayr Khân, after whom the work is named, was the son of Daulat Shaykh Oghlan, and a descendant of Jûji, son of Chingiz Khân. He was the founder of the Uzbek dynasty, and was born, as stated by the author of the present work, fol. 214<sup>b</sup>, in A.H. 816 = A.D. 1413.

حضرت ابو الخیرخان در تاریخ منه ست و عشر و ثمانیة . . .

از صحرای عدم بسلکت وجود قدم نهاد

He added Khwârazm to Qipchâq in A.H. 839 = A.D. 1436, and died, according to the present author, fol. 241\*, in A.H. 874 = A.D. 1469, at the age of fifty-seven.

و در پنجاه و هفت سالگی در تاریخ سنه اربع و سبعین و  
ثمانمیه . . . شاهباز بلند پرواز روح پر فتوحش میل بجانب  
اعلیٰ علیین نموده —

See De Guignes, iv., pp. 432-35; Senkowski, Supplément à l'histoire des Huns, p. 18; Hammer, Geschichte der Goldenen Horde, p. 397; Erskine, History of India under Baber, vol. i., p. 29; and Abulgasi, Histoire Généalogique des Tatars, Leyde, pp. 499-514.

In the lengthy preface the author, after praising God, the Prophet, the first four *Khalifs*, and others, showers praises upon his sovereign, Abul Ġāzi Sulṭān ‘Abd-ul-Laṭif Bahādur *Khān*, at whose command he wrote the present work.

Although Dr. Rieu, p. 103<sup>a</sup>, while noticing a copy of this work, remarks. “(The *Tārīkh-i-Abul Khayr Khānī*) contains no reference to the author’s sources,” we find that the author mentions several times the following works —

fol. 80<sup>a</sup>, 84<sup>a</sup>, 94<sup>b</sup>, 102<sup>b</sup>, 142<sup>b</sup>.

تاریخ ساکتی

fol. 85<sup>a</sup>, 100<sup>b</sup>, 102<sup>b</sup>, 105<sup>b</sup>

طبقات نصري

fol. 94<sup>a</sup>.

سناهنامه

fol. 140<sup>b</sup>.

تاریخ جهانکشی

fol. 40<sup>b</sup>.

جامع الکباب

fol. 176<sup>b</sup>.

تاریخ آل مظفر

#### Contents.—

Preface, fol. 1<sup>b</sup>.

Ādam and the ancestors of Muḥammad, fol. 7<sup>b</sup>.

Muḥammad, fol. 17<sup>a</sup>.

Ṭabaqah I. The early *Khalifs* and the twelve Imāms, fol. 21<sup>a</sup>.

Ṭabaqah II. Banū Umayyah, fol. 33<sup>b</sup>.

امرای بنی امیه چهارده تن بوده اند — مدت ملک ایشان  
نود و یک سال و یک ماه و بیست روز بوده —

Tabaqah III. The 'Abbaside Khalifs down to Al-Musta'ṣim Billah (A.H. 640-656 = A.D. 1242-1258), fol. 35<sup>a</sup>.

طبقهٔ میوم خلفای بنی عباس و ایشان سی و هفت تن اند  
مدت خلافت ایشان پانصد و بیست و سه سال و یازده ماه و  
یکروز بوده —

On fol. 47<sup>b</sup> the author says that although some of the Persian kings, the Kayānians, the Pishdādīs, and the Sāsānīs, reigned before the first Khalifs (خلفای راشدین) and the 'Abbasides, he, on account of the family connection between them and the Prophet, has given them precedence.

The early kings of Persia, from Kayūmurš to Yazdajird, fol. 47<sup>a</sup>.

The Ṣaffāris, fol. 103<sup>b</sup>.

ایشان سه تن اند — مدت سلطنت ایشان چهل سال و پنج  
ماه

The Sāmānis, fol. 104<sup>b</sup>.

The Ġaznawīs, fol. 105<sup>b</sup>.

The Saljūqīs, fol. 115<sup>b</sup>.

چهارده تن اند — مدت سلطنت و ایام ایالت و شوکت ایشان  
صد و سی و هفت سال و نه ماه بوده

Chingiz Khān and his successors down to the accession of Timūr Qā'ān in A.H. 694 = A.D. 1295, fol. 140<sup>a</sup>. The history of Chingiz Khān begins with an account of his ancestors. Space for the heading is left blank.

After fol. 158, four folios are placed in wrong order. The right order should be: 158, 162, 160, 161, 159, after which the correct order is maintained.

Hulākū Khān and his successors, fol. 160<sup>b</sup>. This section is brought down to the account of Sultān Aḥmad Jalā'ir, who was defeated and killed in Tabriz by the Turcoman Qarā Yūsuf in A.H. 813 = A.D. 1410.

This date is expressed here, fol. 187<sup>a</sup>, by the following chronogram, composed at the request of Sultān Shāh Rukh by one Khwājah 'Abd-ul Qādir Mūsīqīdān, or musician, خواجه عبد القادر موسیقی‌دان,

who for some time was attached to the service of the aforesaid Sultân Aḥmad Jalâ'ir:—

عبد القادر ز دیده هر دم خون ریز  
 با دور سپهر نیست جای ستیز  
 کان مهر سپهر سروریرا ناگاه  
 تاریخ وفات گشته قصد تبریز

This chronogram is also found in the *Mujmal-i-Faṣīḥī* (noticed above) under the year A.H. 813, fol. 257<sup>b</sup>.

The author then gives a list of the names of the sons and descendants, called *شعبه* or branch, and of the nobles of *Chingiz Khân*.

History of Timûr and his descendants, on fol. 196<sup>a</sup>. This section gives a short history of Timûr and his descendants, with an account of the battle between Sultân Husayn and Mirzâ Abû Bakr bin Sultân Abû Sa'îd, who was killed by the former.

The author devotes the remaining portion of the work to the history of Abul Khayr Khân, which he treats as a fresh piece, commencing it with *حمد* and *نعت*—a system usually observed by Muhammadan writers in the beginning of a book.

Beginning on fol. 213<sup>b</sup>.—

الصد لله الذي العزيز الغفار الواحد القهار و الصلوة و السلام  
 علي نبي المختار و آله الابرار و اصحابه الاخيار —

After dealing at some length with Abul Khayr Khân's birth, which took place in A.H. 816 = A.D. 1413, and his accession, the author relates the following —

Account of a battle between Maḥmûd Khwâjah and Abul Khayr Khân, in which the former was routed and killed, fol. 221<sup>a</sup>. Abul Khayr Khân became the master of a great treasure, that had been preserved in the Fort of Khwârazm by its former governors. The author says that he learnt this fact from Sivinj Khân, son of Abul Khayr Khân.

The defeats of Maḥmûd Khân and Aḥmad Khân by Abul Khayr Khân at *Îkrîtâb* ايكري توب, fol. 223<sup>b</sup>.

Account of the battle in which Mustafâ Khân was routed by Abul Khayr Khân, fol. 225<sup>a</sup>.

Abul Khayr Khân's expedition against the fortress of Şignâq, fol. 226<sup>b</sup>.

The arrival of Abū Sa'īd Mirzā at the Khān's court, fol. 227<sup>b</sup>. It is said here that Abul Khayr Khān received Abū Sa'īd Mirzā with great honour, and helped him in the conquest of Samarqand. In this conflict 'Abd Ullah bin Ibrāhīm Sultān, the King of Samarqand, was killed on the 10th Jamādi I, A.H. 855 = A.D. 1452, and Abul Khayr Khān placed the government of Samarqand in the hand of Abū Sa'īd. The author narrates here the following interesting incident:—It is said that at this time, when Abul Khayr Khān had taken up his position on the battlefield, the heat of the sun was unbearable; so he ordered the Yadahchis, یده چیان (persons who produce rain by means of a stone called Yadahchī), to work with their stones, and the result, as expected, was that the sky suddenly became cloudy and rain began to fall in showers.—

چون آنجماعت (یده چیان) بعمل یده مشغول شدند و سنگها  
را در کار آوردند بفرمان رب العالمین . . . ابر آسمانی در  
تابستان چون محاب نیسانی باریدن آغاز نهاد —

Abul Khayr Khān's march against the King of Qilmāq, called here اوز تیمور تایشی پادشاه قیلماق, who retreated after making a treaty with the Khān, fol. 234<sup>b</sup>.

The author, after rapidly passing over the latter part of Abul Khayr Khān's reign, closes his narration with the record of the Khān's death in A.H. 874 = A.D. 1469, at the age of seventy-five. The author then enumerates the children of Abul Khayr, with a short account of those who reigned in Samarqand and Khurāsān, *e.g.* Muḥammad Shaybānī Khān (A.H. 906–916 = A.D. 1500–1510); Abul Khayr Khān Sīvinj, son of Abul Khayr Khān, who came to take possession of Samarqand, but resigned it to his brother, Abul Mansūr Kūch-Kūnji Khān; the latter's son, Sultān Abū Sa'īd Bahādur; Abul Gāzī 'Abd-ul-Laṭīf Bahādur Khān, by whose order the author wrote the present work, 'Abd Ullah Sultān, brother of 'Abd-ul-Laṭīf, who was proclaimed in Turkistan.

The work seems to be very rare. One copy is mentioned only in Rieu, p. 102.

The present copy is fine, old and correct.

In the following colophon, at the end, the scribe, who calls himself Hāfiz Bukhārī, says that he completed the transcription of this copy on Monday, the 2nd of Ramaḍān, A.H. 999.—

تمام مند این کتابت تاریخ حضرت ابو الخیر خانی بتائید و  
مدد آسمانی . . . بخط فقیر الحقیر خاکساری و قلم مشکسته بسته



حافظ البخاري در روز دوشنبه دوم شهر رمضان المبارك بموافق  
و لاحق تومنان بيل سنه ۹۹۹ در ايامي كه عزلت اختيار كرده  
در نشيمن قناعت بقصبة پيرمست موطن بود صورت تحرير  
يافت —

Spaces (probably for illustrations) are left blank in many places.

Several notes and 'Arḍ-didāhs on the fly-leaf at the beginning have been effaced by some mischievous hands.

Written in a clear bold Nasta'liq.

No. 469.

fol. 169; lines 17; size  $9 \times 5\frac{1}{4}$ ,  $5\frac{1}{2} \times 3$ .

لُبُّ التَّوَارِيخِ

## LUBB-UT-TAWÂRÎKH.

A general history from the earliest times to A.H. 948 = A.D. 1541.

By Yahyâ bin 'Abd-ul-Latîf ul-Husaynî ul-Qazwîni, يحيى بن عبد اللطيف الحسيني القزويني.

Beginning.—

حمد و سپاس مر خدای رامت که سلاطین جهان بر آستانه

عظمتش کمینه بندگاند —

Amir Yahyâ bin 'Abd-ul-Latîf, to whom Hâj. Khal., vol. v., p. 307, gives the name of Ismâ'il bin 'Abd-ul-Latîf, and who in the Ma'âsir-ul-Umarâ is called Mir Yahyâ Husaynî Sayfî, belonged to the Sayfî branch of the Qazwîni Sayyids. According to a notice at the end of Rieu's copy of this work (Add. 23,512), the author was born in A.H. 885. His biographers agree in remarking that the author was so exceptionally well-versed in the knowledge of history, that he knew by heart the date of every important event from the Hijrah to his own time. He

was a great favourite of Shâh Tahmâsp, who treated him with such honour and distinction that his enemies, being jealous of his position, poisoned the king's mind by representing that Yahyâ and his son, 'Abd-ul-Latif, were the leading men among the Sunnis of Qazwin. So he was imprisoned at Isfahân by the imperial order in A.H. 960 = A.D. 1553, and died there on the 23rd Rajab, A.H. 962 = A.D. 1555, at the age of seventy-seven. Hâj. Khal. fixes the author's death in A.H. 960 = A.D. 1553. His son Mîr 'Abd-ul-Latif, who came to India and was appointed by Akbar as his tutor, died at Sikri in A.H. 971 = A.D. 1563, while his other son, 'Alâ-ud-Daulah, better known as Kâmî, is, as we know, the author of the excellent biographical work, called Nafâ'is-ul-Ma'âsir. The celebrated Naqîb Khân (d. A.H. 1023 = A.D. 1623), who held high manşabs under Akbar and Jahângîr and married two of his cousins into the royal family, was the grandson of the present author.

For the author see. Haft Iqlîm; Ma'âsir-ul-Umarâ; Blochmann's Â'in-i-Akbarî, vol. i., p. 447. The work has been described by Sir H. M. Elliot, Biographical Index, p. 134, and History of India, vol. iv., pp. 293-297; some extracts are to be found in Dorn, Asiatisches Museum, p. 670, and Mélanges Asiatiques, vol. i., p. 3. A Latin translation, with the title "Medulla Historiarum," was published in A. F. Busching's "Magazin für die neue Historie und Geographie," vol. xvii., Halle, 1783.

See also Rieu, i., p. 104; G. Flügel, ii., p. 71; Cat. Codd. Or. Lugd. Bat. iii., p. 6; Krafft, p. 87; Ethé, Bodl. Lib. Cat., Nos. 88-95; Ethé, Ind. Office Lib. Cat., Nos. 101-103; Hâj. Khal., v., p. 307.

The work was written, as stated in the preface, by the desire of Prince Abu'l Fath Bahrâm Mirzâ, the fourth son of Shâh Ismâ'il Şafawî, and was completed on the 20th Dul-Hijjah, A.H. 948 = A.D. 1541; but like the copy mentioned in Rieu (Add. 23,512), p. 105<sup>b</sup>, it contains several accounts of a later period which are foreign to the original; for instance, the death of the emperor Humâyûn in A.H. 936 = A.D. 1529, which is followed by a very short account of the reign of Akbar, who is spoken of in the present tense, and his conquests extending from Bengal to Badakhshân and from Gujarât to the mountain of Sawâlik. Moreover, several notes relating to the birth and death of distinguished men and royal personages, and other events of historical importance, are given on the margins in a different hand; e.g., the last note on the margin of fol. 168<sup>a</sup>, relating to Bahrâm Mirzâ, of whom it is said, that he died on Thursday night, the 19th of Ramadân, A.H. 956 = A.D. 1548, and that his body was sent to Mashhad for interment.

#### Contents.—

The work is divided into four parts called qism, with many subdivisions, as follows —

## QISM I.

In two Faṣls.

1. Muḥammad, on fol. 3<sup>b</sup>.—

فصل اول در ذکر حضرت محمد مصطفی صلی الله علیه و آله  
و سلم— ولادت آنحضرت روز جمعه وقت طلوع آفتاب هفتم  
ربیع الاول و بروایت عامه روز دوشنبه بعد از طلوع صبح صادق  
دوازدهم ربیع الاول عام الفیل در عهد کسری نوشیروان عادل  
در مکه مبارک شرفه الله تعالی بوده —

2. The twelve Imāms, fol. 8<sup>b</sup>.—

فصل دوم در ذکر ائمه هدا علیهم التحية و الشا و ایشان  
دوازده امام اند —

## QISM II.

Kings anterior to Islāmism, divided into four Faṣls.

1. Pīshdādīs, on fol. 19<sup>a</sup>.—

فصل اول در ذکر پیشدادیان — یازده تن — مدت ملکشان  
دو هزار و چهار صد و پنجاه سال —

2. Kayānians, fol. 22<sup>a</sup>.—

فصل دوم در ذکر کیانیان — ده بادشاه — مدت ملکشان  
هفتصد و سی و چهار سال

3. Mulūk-ut-Tawā'if, fol. 26<sup>b</sup>.—

فصل سیوم در ذکر ملوک طوایف از عهد اسکندر تا زمان  
اردشیر بابکان — مدت میصد و هزده سال . . . و ایشان سه  
فرقه که بیست و یک بادشاه بودند از دیگران بزرگتر بودند —  
فرقه اول ابطش رومی . . . مدت چهار سال مباضر بود —  
. . . فرقه دوم اشکانیانند — دوازده پادشاه و مدت ملک شان

صد و شصت و پنج سال . . . فرقهٔ میوم اشتانیانند . . . هشت  
پادشاه مدت ملکشان صد و پنجاه و سه سال

4. The Sāsānis, fol. 28<sup>a</sup>:—

فصل چهارم در ذکر ساسانیان که ایشانرا کاسیره خوانند می  
و یک پادشاه بودند مدت ملکشان پانصد و می و یک سال

QISM III.

The post-Muḥammadan rulers, in three Maqālahs and six Bābs.

1. The four Khalifs, fol. 36<sup>b</sup>:—

مقالهٔ اول در ذکر خلفای راشدین ابو بکر و عمر و عثمان  
و علی

2. Banû Umayyah, fol. 37<sup>a</sup>:—

مقالهٔ دوم در ذکر امویانی بنی امیه — چهارده تن — مدت  
حکومت شان نود و یک سال

3. Banû 'Abbās, fol. 41<sup>b</sup> —

مقالهٔ میوم در ذکر خلفای بنی عباس بن عبد المطلب —  
و ایشان می و هفت کس اند — مدت دولت شان پانصد و بیست  
و چهار سال

Bāb i.—Kings of Îrān, contemporary with the 'Abbasides, fol. 49<sup>a</sup>.—

باب اول در ذکر طبقات سلاطین ایران که در زمان بنی عباس  
متصدی امر سلطنت بوده اند —

This Bāb consists of the following eleven chapters.—

1. The Tāhiris, fol. 49<sup>a</sup>:—

فصل اول در ذکر طاهریان و ایشان پنج تن بودند

2. The Ṣaffāris, fol. 50<sup>b</sup>.—

فصل دوم در ذکر صفاریان — از ایشان سه کس سلطنت رسیده  
— مدت حکومت شان می و چهار سال

3. The Sāmānis, fol. 52<sup>a</sup>.—

فصل سیوم در ذکر مامانیان — مدت ملک ایشان صد و  
دو سال و شش ماه —

4. The Ġaznawis, fol. 53<sup>b</sup>.—

فصل چهارم در ذکر غزنویان — عدد ایشان چهارده تن  
مدت ملکشان صد و پنجاه و پنج سال

5. The Ġāris, fol. 55<sup>b</sup>.—

فصل پنجم در ذکر غوریان پنج تن مدت ملکشان شصت و چهار  
سال —

6. The Buwayhis, fol. 56<sup>b</sup>.—

فصل ششم در ذکر آل بویه — عدد ایشان هفتمده نفر — مدت  
ملکشان صد و بیست و هفت سال

7. The Saljūqis, fol. 61<sup>a</sup>.—

فصل هفتم در ذکر سلجوقیان — ایشان چهارده نفر اند مدت  
ملک شان صد و شصت و یک سال

8. The Khwārazmshāhis, fol. 68<sup>a</sup>.—

فصل هشتم در ذکر خوارزم شاهیان و ایشان نه نفر اند مدت  
ملکشان صد و سی و هشت سال

9. The Atābaks, fol. 70<sup>b</sup>, divided into three sections called  
شعبه:—

(1)

شعبه اول بفارمس و اینان معروف اند بسنغریان — عدد ایشان  
زیاده است — مدت ملک آنان صد و بیست سال

(2) fol. 72<sup>a</sup>.

شعبه دوم بشام و دیار بکر — نه تن — مدت ملک آنان صد و  
هفتاد و هفت سال

(3) fol. 73<sup>b</sup>.

شعبه سیوم بعراق و آذر بایجان و از ایشان شش تن بهکومت  
رسیدند

10. The Ismâ'ilis of Magrib and of Îrân, fol. 75<sup>a</sup>:—

فصل دهم در ذکر اسماعیلیان مغرب اند . . . و ازین طایفه  
بعضی که در مغرب و مملکت مصر و شام پادشاهی کردند چهارده  
تن اند — مدت ملکشان دو بیست و شصت و شش سال

11. The Qarâkhitâ'is of Kirmân, fol. 80<sup>a</sup>:—

فصل یازدهم در ذکر سلاطین قراخطای بکرمان — نه تن مدت  
ملکشان هشتاد و شش سال

There is a lacuna after fol. 80 and the section breaks off abruptly with an incomplete account of سلطان حجاج بن قطب الدین, the fourth ruler of the Qarâkhitâ'is of Kirmân.

Bâb ii.—The Mugals from Chingiz Khân to Abû Sa'id. The accounts of the first four kings of this line, viz. Chingiz Khân, Uqtâi Khân, Kayûk Khân and Mangû Khân are missing owing to the lacuna after fol. 80, and the narrative is as abruptly resumed in the reign of Hulâkû Khân on fol. 81<sup>a</sup>.

Bâb iii.—Mulûk-ut-Tawâ'if or local dynasties which succeeded Abû Sa'id in Îrân, divided into five chapters (فصل):—

1. The Chûpânis on fol. 89<sup>a</sup>.2. The Îlkânis on fol. 91<sup>b</sup>.3. Amir Shaykh Abû Ishâq Înjû and the Muzaffaris, in two maqâlahs, viz. Abû Ishâq on fol. 94<sup>a</sup>, and the Muzaffaris on fol. 96<sup>a</sup>:—

مقاله دوم در ذکر مطفریان و ایشان هفت تن اند مدت ملکشان  
هفتاد و دو سال —

4. The Kurts on fol. 103<sup>a</sup>.—

فصل چهارم در بیان احوال ملوک کرب — هشت تن مدت  
حکومت آنان صد و سی سال

5. The Sarbadârs, fol. 108<sup>a</sup>.—

فصل پنجم در ذکر سربداران دوازده تن مدت حکومتشان  
سی و پنج سال

Bâb iv.—Timûr and his successors, fol. 112<sup>b</sup>. The accounts of Humâyûn (fol. 128<sup>a</sup>) and Akbar (fol. 129<sup>b</sup>) are added to this Bâb.

Bâb v.—The Turkish Kings, i.e. the Qarâquyûnlûs and the Aq-quyûnlûs.

There is a lacuna after fol. 131<sup>b</sup> and the accounts after the history of Sulţân Husayn Mirzâ, belonging to Bâb iv., and those before the history of Mirzâ Jahân Shâh, belonging to Bâb v., are missing.

Bâb vi.—The Uzbeks of Mâwarâ-un-Nahr and Khurâsân from A.H. 900 = A.D. 1494, to the date of composition, on fol. 144<sup>a</sup>:—

باب ششم در ذکر سلاطین ضیائی که لشکر ایشانرا ازبک  
گویند و ایشان بعد از منه تسعمایه بتترکستان و ماوراء النهر و  
خراسان آمدند—

## QISM IV.

The Safawis, on fol. 147<sup>a</sup>.

The author concludes this section with a short account of the reign of Shâh Tahmâsp Şafawî, and remarks at the end that, if chance favour him, he will deal with the history of the above king in a separate work on an elaborate scale.—

بیان فتوحات علیه و حالات قدسیه حضرت شاه عالم پناه  
پیش از آنست که درین مختصرات کنجد—اگر توفیق رفیق  
شود داعیه چنانست که بعضی از آن در کتابی مفرد مبین گردد  
انشاء الله تعالی—

Written in a clear minute Nasta'liq within gold-ruled borders, with an illuminated frontispiece.

Not dated, apparently 17th century.

No. 470.

foll. 365; lines 15; size  $9\frac{3}{4} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

نگارستان

## NIGÂRISTÂN.

A collection of narratives and interesting accounts, extracted from the standard works of Muhammadan history, and arranged in proper order under the dynasties to which they relate. These accounts extend from the time of the Prophet to A.H. 959 = A.D. 1551, the year in which the work was composed.

Author—Ibn Muḥammad Aḥmad.

Beginning.—

ای طرازندۀ بهارستان

و ای نگارندۀ نگارستان

The author, whose full name is Aḥmad bin Muḥammad bin ‘Abd-ul-Ġafūr al-Ġaffārī al-Qazwīnī, is better known by the name of Qāḍī Aḥmad Ġaffārī, احمد بن محمد بن عبد الغفور الغفاري القزويني، معروف به قاضي احمد.

His father, Qāḍī Muḥammad Ġaffārī, who was the Qāḍī of Ray, and composed poetry under the poetical *nom de plume* Wāṣilī, died in A.H. 933 = A.D. 1526. Qāḍī Aḥmad, who is highly spoken of as a good prose writer, also composed poetry, and left, in addition to the present work, the well-known history called *Jahān Ārā*, which he composed in A.H. 972 = A.D. 1564, and dedicated to *Shāh Ṭahmāsp Ṣafawī*. After his return from a pilgrimage to Mecca, he died at Sind in A.H. 975 = A.D. 1567.

See *Haft Iqlim*, *Tuhfah-i-Sāmī*, fol. 75<sup>b</sup>, *Badā’ūnī* and *Sprenger*, p. 55.

From the nature of the arrangement observed in the work it is rather difficult to give an exact idea of the contents without mentioning each anecdote. This has been already done by M. Kiaft, *Catalogue*, pp. 87–90.

See also Hammer, *Schöne Redekunste*, pp. 307–9; Morley, *Descriptive Cat.*, p. 50; Dorn, *S. Petersburg Cat.*, p. 276<sup>b</sup>, and *Asiatisches Museum*, p. 676; Elliot, *History of India*, vol. ii., p. 504; Hāj. *Khal.*, VI., p. 381.



Lithographed at Bombay, A.H. 1245 and 1275. A Turkish translation of the work in MS. is preserved in the British Museum, Add. 7852.

In the preface the author enumerates thirty works which he has used in writing the present work. The first of these is the Bal'ami's translation of Ṭabari's history, and the last two mentioned are the تذکرۂ دولتشاه and مجالس النفايس; and, as in Rieu's copy (Add. 26,286), five more works, omitted by Kraft, p. 87, and by Dorn, Asiat. Mus., p. 677, are mentioned in this copy.

The date of composition, A.H. 959 = A.D. 1551, is given in the following chronogram with which the work concludes.—

ازین روضه که از فرط نوادر  
 تنود هر دم نگاری تازه لامع  
 پی تاریخ و نامش فکر کردم  
 خرد گفتا که هست این نکته جامع  
 چو در واقع نگارستان چین است  
 از آن آمد نگارستان واقع

The words نگارستان واقع are equal to 959.

This fine, ancient copy is written in a beautiful clear Nasta'liq within gold ruled borders, with a double paged 'unwân at the beginning.

Dated 5th Rajab, A.H. 1018.

Scribe فقیر الحقییر محمد رضا کولوی

No. 471.

fol. 378; lines 13; size  $9\frac{1}{4} \times 7\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{4}$ .

صبح صادق

ṢUBḤ-I-ṢÂDIQ.

A very comprehensive, historical, biographical and geographical work from the earliest times to A.H. 1048 = A.D. 1638.

By Muḥammad Ṣādiq bin Muḥammad Ṣāliḥ-ul-Iṣfahānī-ul-Āzādānī,  
 محمد صادق بن محمد صالح الاصفهاني الآزاداني.

The complete work, as mentioned in the preface to the first volume, is divided into four volumes, each of which is subdivided into several sections (مطلع). This library, however, possesses only the first two volumes, bound in four separate parts.

Beginning with an Arabic preface thus.—

الصد لله خالق الارواح فائق الاصباح مرسل الرياح في الصباح و  
 الرواح آلخ

In this preface the author says that he commenced the composition of the work in A.H. 1041 = A.D. 1631, and completed it in the beginning of A.H. 1048 = A.D. 1638.

The Arabic preface is followed on fol. 4<sup>a</sup> by a Persian prose preface, which begins thus:—

اول نامه نام پادشاهي را شايد كه پادشاهان را از بندگيش  
 شرف افزايد آلخ

Dr. Ethé (Bodl. Lib. Cat., No. 102) very curiously makes the wrong assertion that the author dedicated the work to the emperor Jahāngīr, who died in A.H. 1037 = A.D. 1627, that is, four years before the author commenced the work. The author, in his preface to the first volume, as well as in those to the second and third, distinctly says that he dedicated the work to Sultān Shujā', the second son of Shāh Jahān. It seems that the word جهانگیر, which occurs in the preface of the first volume, and which the author uses there merely as a title of honour for Shujā' and not as a name, has somehow or other led the learned Doctor to believe that the dedication is meant for Jahāngīr, the emperor:—

اختر برج کامگاري — گوهر درج بختياري — سلطان جهانگیر  
 — خاقان سخن پذیر . . . الخ

Only a few lines before the above quotation, the author very distinctly dedicates the work to Sultān Shujā'.—

. . . آنرا صبح صادق نام نهادم و بنام نامي و اسم سامي  
 آفتاب هفت اقلیم — گوهر افزاي تخت و دیهیم — . . . باسط  
 امن و امان — ناصر اسلام و ایمان — وارث سریر سلیمان — مفخر

دودمان صاحبقران — صاحب جهان و جهانیان — آفتاب ملوک  
شاه شجاع . . . زیب و زینت دادم — الخ

The above statement is further supported by the author of the *Gul-i-Ra'nâ*, fol. 145<sup>a</sup>, who gives a long sketch of Muḥammad Ṣādiq's life extracted from the author's autobiography given in the 12th Maṭla' of the third volume of the present work.

See also Rieu, p. 889; *Khazānah-i-Āmirah*, p. 7; Sprenger, *Oude Cat.*, p. 144, nos. 7-8, and Elliot, *History of India*, vol. vi., p. 453.

The author, Muḥammad Ṣādiq, was born on Sunday, the 3rd of *Sha'bān*, A.H. 1018 = A.D. 1609, at *Ṣūrat*, where his father, Muḥammad Ṣāliḥ was serving under the celebrated 'Abd-ur-Raḥīm *Khān Khānān*. In A.H. 1026 = A.D. 1617 Muḥammad Ṣādiq came to *Burhānpūr*, whence, in the ensuing year, after staying for some time at *Mālwah*, he went to *Ilāhābād* with his father, who, soon after his arrival, got the office of the *Diwān* from Prince *Parwīz*. In A.H. 1029 = A.D. 1619 the author came to *Patna*, and after spending here and at *Jaunpūr* some years in study, in the course of which he enjoyed the learned society of several eminent poets and scholars, in A.H. 1035 = A.D. 1625 he went to the *Deccan* to meet his father, who had gone there in the train of Prince *Parwīz*. In A.H. 1036 = A.D. 1626, when he was staying with his father in *Ilichpūr*, he received the news of *Parwīz's* death at *Burhānpūr*. After the prince's death, the author, after staying for some time at *Burhānpūr*, went to the camp of *Shāh Jahān*, by whom he was appointed a chronicler. After the death of *Jahāngir* (A.H. 1037 = A.D. 1627) he came to *Āgrah* and received from *Shāh Jahān* a *Jāgīr* in *Bengal*. On his way to *Bengal* he visited *Jaunpūr* and *Patna*, and in the latter place made the acquaintance of *Qāsim Khān*, who at this time, A.H. 1038 = A.D. 1628, having been appointed the Governor of *Bengal*, was proceeding to that province. The author then came to *Jahāngirnagar* in the company of *Qāsim Khān*. After the death of that general, A.H. 1042 = A.D. 1632, he attached himself to *A'zam Khān*, who succeeded *Qāsim Khān* in *Bengal*. His father, Muḥammad Ṣāliḥ, died on the 18th *Shawwāl*, A.H. 1043 = A.D. 1633, leaving, besides the author, three sons, viz., Muḥammad *Taqī*, who was then in *Persia*, Muḥammad *Sa'id* and Muḥammad *Ja'far*, who were then living in *Bengal*. When the author and his brothers were on the point of being imprisoned for some government debts due from their father, they were saved by *Mīr 'Alī Hamadānī*, the *Badakhshī* of *Bengal*. When *Islām Khān* became the Governor of *Bengal*, the author did not receive the favour he expected from him, but, on the other hand, at the instigation of some of his enemies, was sent to *Salimābād*, where he remained in confinement until *Sha'bān*, A.H. 1048 = A.D. 1638, when *Sayf Khān Qazwīnī* gave him an honourable post. The date of the author's death

is not recorded by any of his biographers, but as in another of his works entitled شاهد صادق (see Rieu, p. 775), he mentions A.H. 1056 = A.D. 1646 as the current year, it is evident that he was still living at that time.

The contents of the work have been stated by Sir H. Elliot, History of India, vol. vi. p. 453.

The third volume, dealing with the celebrated men of the first ten centuries, and the fourth, which contains the alphabetical list of the names of nations, countries, etc., and gives a geographical account of the world, are unfortunately wanting in this Library.

Comp. Rieu, p. 889; Ethé, Bodl. Lib. Cat., No. 102.

This copy ends with the third Maṭla' of the first volume dealing with famous men (especially Greek philosophers) who flourished before Islām.

### No. 472.

foll. 379-917; lines and size same as above.

The continuation of the above.

This part begins with the fourth Maṭla' of the first volume, dealing with the history of Muḥammad, and ends with the eighth or the last Maṭla' of the same volume, which treats of the 'Abbaside Khalifs and their Amirs and Wazirs.

It begins thus.—

مطلع چهارم در ذکر اخبار سید مختار خاتم النبیین و سید  
المرسلین و شفیع المذنبین احمد محبتی محمد مصطفی صلی  
الله علیه و آله اجمعین

### No. 473.

foll. 918-1461; lines and size same as above.

The continuation of the above.

The second volume of the same work, beginning with a preface which opens thus:—

الصد لله علي نواله و الصلوة علي محمد و آله — و بعد فهد  
المجلد الثاني من الصبح الصادق —

This volume, divided into six Matla's, begins with the history of the dynasties which ruled over *Îrân* before *Chingiz Khân*. The present copy ends with a portion of the fourth Matla', relating to the first part of the reign of *Shâh Ismâ'il Şafawî*.

### No. 474.

fol. 1462-1981, lines and size same as above

The continuation of the above.

This part begins with the remaining portion of *Shâh Ismâ'il Şafawî's* reign, and ends with the sixth or last Matla' of the second volume dealing with the history of the Muhammadan Kings of India down to *Shâh Jahân*.

Beginning —

در جواب نوشت که ما را نیز عزم زیارت روضهٔ رصیهٔ رصود  
است و بغرامان خواهم منتام

All these four parts are written in the same hand, in a clear and bold Nasta'liq.

Not dated, apparently 17th century.

Scribe ارشد علي

## No. 475.

fol. 79, lines 8-15; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

فهرست صبح صادق

# FIHRIST-I-ŞUBḤ-I-ŞÂDIQ.

A detailed and complete index of the above-mentioned four parts of the Şubḥ-i-Şâdiq.

It begins with the Arabic preface found in the beginning of the first volume.

The colophon is dated, 'Azîmâbâd (Patna), A.H. 1303.

تمام نند فهرست مطوله هر دو مجلد نسخه صبح صادق در  
عظیم آباد بتاریخ بست و هفتم نهر نوال المکرم سنه ۱۳۰۳  
هجری --

Written in beautiful Nasta'liq.

## No. 476.

fol. 529; lines 25; size  $10\frac{1}{2} \times 7$ ,  $8 \times 4\frac{1}{2}$ .

منتخب التواریخ

# MUNTAKHAB-UT-TAWÂRĪKH.

A very comprehensive universal history from the beginning of the world to the time of Shāh Jahān.

By Muḥammad Yūsuf bin Shaykh Raḥmat Ullah ul-Atakî ul-Kan'ânî, محمد یوسف بن شیخ رحمة الله الاتکي الكنعاني.

The MS. is defective at the beginning, but from the preface of the \*Būhâr Library copy, in which the author designates himself, یوسف

مولداً, ابن شيخ رحمة الله الاتكي اصلاً ووطناً و الكنعاني مولداً it would appear that he was born in Kan'an (?) but of a family that belonged to Atak, Panjab, where he lived. The author dedicates the work to Shah Jahân :—

ناصر الحق و الدين ابو المظفر منهاب الدين محمد صاحبقران  
ثاني مناه جهان بادشاه غازي

He frankly admits that his work consists of extracts transcribed from other works —

. . . بهمان عبارت که در نسخ مذکوره مسطور بود انتخاب  
نموده به منتجب التوارخ موسوم ساخت

The author enumerates these works as his authorities —

- (۱) ترجمه تارخ محمد بن جریر الطبری
- (۲) تارخ معجم
- (۳) تارخ گزیده حمد الله مستوفی قزوینی
- (۴) مجمع الانساب
- (۵) تارخ بناکتی
- (۶) روضة الاحباب میر جمال الدین محدث
- (۷) میلاد النبی
- (۸) روضة الصفا
- (۹) حبيب السیر
- (۱۰) نگارستان ملا احمد غفاری
- (۱۱) تارخ جلال الدین سیوطی
- (۱۲) مرآة الجنان ملا مصلح الدین لاری
- (۱۳) تارخ سند ملا معصوم بکری
- (۱۴) اکبر نامه
- (۱۵) تارخ همايونی

- (۱۶) تاریخ نظامی  
 (۱۷) تاریخ بیت المعمور (Rieu reads معبور) معبور خان  
 (۱۸) تاریخ الحکما  
 (۱۹) تذکره الاولیا (Omitted in Bâhâr Lib. copy)  
 (۲۰) نفحات مولانا عبد الرحمان جامی  
 (۲۱) عجائب البلدان  
 (۲۲) عجائب الدنیای شیخ آذری

According to Rien, loc. cit., the work was completed on the 15th of Dul Hıjjah, A.H. 1056 = A.D. 1646, while our copy bears several earlier dates.

In the detailed description of the contents given in the beginning (fol. 2<sup>b</sup>-13<sup>b</sup>) the author mentions A.H. 1039 = A.D. 1629 as the current year.—

طبقة بیست و پنجم کورکانیان نوزده پادشاه مدت پادشاهی  
 ایشان از سنه احدی و سبعین و سبعمایه تا زمان تحریر مطور که  
 سنه تسع و ثلثین و الف است الخ

The same date, A.H. 1039, is again mentioned on fol. 400<sup>a</sup>, while later on the date A.H. 1045 = A.D. 1635 is mentioned in several places. Again, on fol. 464<sup>b</sup> the author, while referring to the descendants of Mirân Shâh, mentions A.H. 1047 = A.D. 1637 as the current year —

منبعه سیوم اولاد امجاد و اعفاد عالی نژاد حضرت میران  
 شاه بن امیر تیمور صاحبقران — مدت سلطنت و زمان خلافت  
 و جهانگیری این سلسله علیه و منبعه معظمه باستقلال از زمان فوت  
 مرزا عبد الله بن شاهرخ سلطان بن صاحبقران که در سنه خمس  
 و خمسین و ثمانمایه واقع شد تا این تاریخ که شهر سنه سبع و  
 اربعین و الف است . . . الخ

It would therefore seem that, according to the present copy, the author commenced this work in A.H. 1039, and that he was still engaged on it in A.H. 1047.



Although the list of the descendants of Timûr, enumerated in the beginning, ends with the name of Shâh Jahân and the dates to which the author refers as current years correspond with the reign of this emperor, the portion in the text dealing with the Timurids closes with an account relating to the 39th year of Akbar's reign, A.H. 1002 = A.D. 1593, in which year it is said that Mirzâ Rustum bin Sulţân Husayn with his relatives came to the imperial court.

The MS. opens abruptly thus on fol. 2<sup>a</sup>.—

بر اوصاع اهل عالم و وسیله کیفیت شناسائی امم مایل و  
مشغوف بود النح

corresponding with line 2, fol. 1<sup>b</sup> of the Bûhâr Library copy.

Like Rien's MS, it is divided into a Muqaddimah, five Qisms and a Khâtimah, with minute subdivisions.

#### Contents.—

Muqaddimah. Divided into four Faşls —

1. Utility of history, fol. 8<sup>a</sup>.
2. Creation, fol. 8<sup>b</sup>.
3. Tribes of the Jinns, fol. 10<sup>a</sup>.
4. Constitution of the human body, fol. 11<sup>b</sup>.

Qism I. Divided into two Bâbs —

- (1) Prophets, 109 in number, and apostles, 51 in number, fol. 13<sup>b</sup>.
- (2) Ancient sages who lived before Muhammad's time, 27 in number, fol. 110<sup>b</sup>, philosophers, 12 in number, fol. 117<sup>a</sup>.

Qism II. Divided into two Bâbs —

- (1) Early Persian kings —  
Pishdadis, fol. 121<sup>a</sup>, Kayâmans, fol. 132<sup>b</sup>, Ashkânians, fol. 149<sup>b</sup>, Sâsanians, fol. 151<sup>a</sup>.
- (2) Kings who were contemporary with the early Kings of Persia —  
Arab Kings, fol. 166<sup>b</sup>, 'Amaliqah or Pharaohs, fol. 176<sup>a</sup>, Kaldânis (Chaldaeans), fol. 176<sup>b</sup>, Kings of Mâwarâ-un-Nahr, who were the descendants of Tûr, fol. 177<sup>b</sup>; Kings of Israel, fol. 178<sup>a</sup>; Kings of Rûm and Yûnân, fol. 182<sup>b</sup>, Kings of the Firang (Roman Emperors and Popes), fol. 183<sup>b</sup>, Hindu Prophets and Râjahs of India, fol. 192<sup>b</sup>; Kings of Khâtâ'i, fol. 195<sup>b</sup>.

Qism III. Divided into two Bâbs.—

- (1) History of Muhammad. His genealogy, including an account  
\* of his ancestors, fol. 200<sup>a</sup>, events that took place from

the time of his birth to his prophetic mission, fol. 205<sup>a</sup>; events of the time of his prophetic mission to his emigration to Medina, fol. 210<sup>a</sup>; events from the first year of the Hījah to his death, fol. 220<sup>b</sup>.

Here follows great confusion. Immediately after the account of Muḥammad's death, fol. 256<sup>b</sup>, the narrative begins with the accession of Shāh Ṭahmāsp of the Ṣafawī dynasty, which, according to the contents in the beginning, belongs to the 21st Ṭabaqah of Qism IV.

The whole of the first Ṭabaqah of the second Bāb of Qism III., dealing with the history of the early Khalifs and the twelve Imāms, is missing, and after an account of Shāh 'Abbās of the said Ṣafawī dynasty, the narrative begins with the Second Ṭabaqah of the Second Bāb of Qism III.

Second Ṭabaqah :—

History of the Kings of Umayyah, fol. 262<sup>b</sup>.

Third Ṭabaqah.—

History of the 'Abbaside Khalifs, fol. 268<sup>a</sup>.

Qism IV. Divided into twenty-four Ṭabaqahs.—

- (1) Ṭāhīris, fol. 301<sup>a</sup>
- (2) Ṣaffāris, fol. 302<sup>b</sup>.
- (3) Sāmānis, fol. 303<sup>b</sup>.
- (4) Ġaznawis, fol. 307<sup>b</sup>.
- (5) Ġūris, fol. 316<sup>b</sup>.
- (6) Daylamis, fol. 319<sup>b</sup>.
- (7) Saljūqis, fol. 324<sup>a</sup>.
- (8) Khwārazmshāhis, fol. 334<sup>a</sup>.
- (9) and (10) Atābaks of Âḍarbayjān, fol. 338<sup>b</sup>, Rūm and Syria, fol. 339<sup>b</sup>; Fārs, fol. 340<sup>a</sup>; Luristān, fol. 341<sup>a</sup>, Buzurg Atābaks, fol. 341<sup>b</sup>, and Kūchak Atābaks, fol. 343<sup>a</sup>.
- (11) Kings of the lineage of 'Abd-ul-Mu'min, fol. 345<sup>b</sup>.
- (12) Qarākhītā'is, fol. 347<sup>a</sup>.
- (13) Ismā'ilis, fol. 349<sup>b</sup>.
- (14) Kings of Egypt, fol. 355<sup>b</sup>.
- (15) Turks, Mugals and Ṭātāris, fol. 358<sup>a</sup>.
- (16) Kurts, fol. 384<sup>b</sup>.
- (17) Muẓaffaris, fol. 386<sup>b</sup>.
- (18) Īlkānis, fol. 394<sup>a</sup>.
- (19) Qarā Quyūnlūs, fol. 394<sup>b</sup>.
- (20) Aq Quyūnlūs, fol. 396<sup>a</sup>.
- (21) Ṣafawis, fol. 397<sup>b</sup>.

(22) Kings of Rûm, fol. 400<sup>a</sup>.

(23) Rulers of Sind, fol. 406<sup>a</sup>.

(24) Kings of India, fol. 422<sup>b</sup>.

This section closes with an account of Mirzâ Rustum's arrival in Akbar's Court in A.H. 1002

Qism V. Divided into four Bâbs :—

(1) The five Imâms of the Sunnis, fol. 471<sup>b</sup>.

(2) Shaykhs and Saints, fol. 472<sup>b</sup>.

(3) 'Ulamâ, fol. 483<sup>a</sup>.

(4) Arab poets, fol. 487<sup>a</sup>; Persian poets, fol. 487<sup>b</sup>.

Khâtimah. Divided into three Bâbs —

1. On different areas and the seven climates, fol. 492<sup>a</sup>.

2. Subdivided into ten Faşls.—

Cities, fol. 496<sup>b</sup>, countries, fol. 500<sup>b</sup>; mountains, fol. 501<sup>b</sup>; deserts, fol. 503<sup>b</sup>, seas, fol. 504<sup>b</sup>, lakes, fol. 506<sup>a</sup>; rivers, fol. 507<sup>a</sup>, springs, fol. 508<sup>b</sup>, wells, fol. 510<sup>a</sup>, and islands, fol. 511<sup>a</sup>.

3 Wonders and curiosities of nature, in nineteen Faşls.

The MS is in a damaged condition. It is written in different minute Nasta'liq hands, viz. foll. 1-251<sup>a</sup> and 350-440 by one scribe, fol. 251<sup>b</sup>-316 and foll. 441-529 by another; and foll. 316-349 by a third.

Not dated, apparently 13th century A.H.

No. 477.

foll. 167, lines 20, size  $10\frac{1}{2} \times 6\frac{1}{4}$ ,  $7 \times 4$ .

مرآت العالم

MIR'ÂT-UL-'ÂLAM.

A very excellent and trustworthy compendium of eastern history and biography from the earliest times to the reign of Aurangzib, compiled in A.H. 1078 = A.D. 1667.

Beginning.—

برترین گوهری که تاجداران کشور فصاحت و فصاحت نشینان خطه  
بلاغت را پیرایه افتخار باشد الخ

This valuable history, usually ascribed to Bakhtāwar Khān, is really the work of Muḥammad Baqā of Sahāranpūr. Bakhtāwar Khān's claim to the authorship for himself has led Dr. Dorn, Colonel Dow, W. H. Morley and others to ascribe the work to him. Even Khudā Bakhsh Khān, the founder and donor of this Library, in his Maḥbūh-ul-Albāb (lithographed, 1896), ascribes the work to Bakhtāwar Khān; but Muḥammad Shāfi, the sister's son of Muḥammad Baqā, in his edition of the Mir'āt-i-Jahān Numā, which is an enlarged recension of the Mir'āt-ul-'Ālam, and which, like the shorter work, is due to the authorship of Muḥammad Baqā, distinctly says that Muḥammad Baqā wrote the work Mir'āt-ul-'Ālam for Bakhtāwar Khān. This presumed author, who in several places in the work boldly claims the authorship for himself, does not mention Muḥammad Baqā's name in the preface. In the biographical portion of the work Bakhtāwar Khān has inserted a short notice of the real author, in which he says that Baqā'i Sahāranpūri, with his original name Shaykh Muḥammad Baqā, was an eminent writer of prose and poetry, specially well versed in history, and was personally known to the emperor. He also adds that Baqā'i was his intimate friend, and "assisted him" in the composition of the present work.

Muḥammad Bakhtāwar Khān was a favourite eunuch of 'Ālamgīr, who, after his accession to the throne, conferred upon him the title of Khān. In the tenth year of the reign he was raised to the rank of one thousand, and in the thirteenth year was entrusted with the office of Dārōgah-i-Khavâsân. He died in the 28th year of 'Ālamgīr's reign, A.H. 1096 = A.D. 1685. In the preface to this work Bakhtāwar Khān states that from an early age he had a strong inclination towards historical books, which he studied with great interest. He had a long-felt desire to write a historical work, until, in the time of 'Ālamgīr, to whom the Mir'āt-ul-'Ālam is dedicated, he set himself to accomplish his wish, completing the work in A.H. 1078 = A.D. 1668, for which he gives the chronogram آئینهٔ یخت. From the account given by this presumed author of himself (fol. 430<sup>b</sup>) we learn that he wrote several other works, the first of which, he says, was the Chahān Â'inah, containing an account of the four battles by which Aurangzib won the throne; abridgments of the Ḥadiqah of Sanā'i, the Kuliyât of 'Atţār, the Maṣnawî of Maulânâ Rûm, of the Raudat-ul-Albâb and of the Târikh-i-Alfi; a large Bayâd entitled Sawâd-i-A'zam, and a biography of Saints called Riyâḍ-ul-Auliya consisting of selections from the

Tadkirat-ul-Auliya, the Nafahât, the Rashhât, the Akhbâr-ul-Akhyâr, and other books. This is followed by a detailed account of the buildings founded by the author, among which he mentions the villages Bakhtâwarnagar and Bakhtâwarpûr named after him.

From the notice on Muhammad Baqâ's life given by Muhammad Shafi', and from other sources, we can gather the following facts for a biographical account of this eminent author whose claim to authorship has been so much depreciated.

His real name was Shaykh Muhammad, and he adopted the poetical *nom de plume* Baqâ. He belonged to a learned and distinguished family, and the first of his ancestors, Khwâjah Diyâ-ud-Din, a descendant of the celebrated saint Khwâjah 'Abd Ullah Harawi, came to India from Herat during the reign of Firûz Shâh in A.H. 754 = A.D. 1353. He was kindly treated by the emperor, and received many favours and honours at his hands. He was appointed Shûbahdâr of Multân, and in recognition of his meritorious services was honoured with the title of Malik Mardân Daulat. His descendants settled in Sahâranpûr, where his great grandfather Shaykh 'Abd-us-Sattâr died in A.H. 905 = A.D. 1499. Muhammad Baqâ was born in Sahâranpûr, in A.H. 1037 = A.D. 1628. At an early age he applied his mind to study, and after learning the Qur'ân by heart, and after studying for some time with his father, Shaykh Gulâm Muhammad, he went to Sirhind, where he continued his studies under Shaykh 'Abd Ullah, surnamed Miân Haqiat. He also made the acquaintance of Shaykh Nûr-ul-Haqq, son of the celebrated Shaykh 'Abd-ul-Haqq Dihlawî (d. A.H. 1052 = A.D. 1642), and learnt Hadis and Sûfism from him. After the death of his father, Muhammad Baqâ became the disciple of Shaykh Muhammad Ma'sûm Sirhindî, and began to lead a retired life, devoting his whole attention to worship and devotion. He was, however, invited to the imperial court of Delhi by Iftikhâr Khân (Bakhtâwar Khân), who secured for the author an honourable office. He erected several buildings and founded the village Baqâpûrah, including a garden and a mosque, which was finished in A.H. 1084. Towards the end of his life he was appointed *Sarkân* of Sahâranpûr and died there in A.H. 1094 = A.D. 1683.

According to Muhammad Shafi', Muhammad Baqâ's compositions are — A Majmû'ah in A.H. 1077, consisting of extracts from the Haqiqah of Sanâ'i, the Mantiq ut-Tayr of 'Attâr, and the Masnawi of Maulânâ Rûm; the Mir'ât-ul-'Âlam written for Bakhtâwar Khân; a Riyâd-ul-Auliya and a Tadkirat-ush-Shu'arâ, the authorship of all of which is boldly claimed by Bakhtâwar Khân in the Mir'ât-ul-'Âlam.

The Mir'ât-i-Jahân Numâ, an enlarged recension of the Mir'ât-ul-'Âlam, and likewise due to the authorship of Muhammad Baqâ, was edited by his sister's son Muhammad Shafi'.

A later recension, with some additions and numerous divisions, and under the same title *Mir'ât-i-Jahân Numâ*, was edited by Muḥammad Baqâ's younger brother Muḥammad Riqâ.

It is therefore evident that Muḥammad Baqâ is the real author of the various works mentioned above, and that he attributed all his labours to his friend Bakhtâwar Khân, through whose influence he secured high positions in the imperial court.

Fortunately, in the above case Bakhtâwar Khân at least admits that he "received assistance" in the composition of the work, while the most singular of such instances is the *Majâlis-ul-'Ushshâq*, the exclusive authorship of which is so boldly claimed by Sultân Husayn Mirzâ for himself, and the name of the real author, Kamâl-ud-Dîn Husayn Kârizgâhi, so mysteriously concealed. The authorship of this Kamâl-ud-Dîn would have remained a mystery had not the emperor Bâbur in his memoirs, *Khân Khânân's* Persian translation, enlightened us thus:—

دیگر کمال الدین حسین کازرکی (کارزگاهی) بود . . . تصنیفی  
دارد مجالس العشاق نام بنام سلطان حسین میرزا بسته نوشته  
است — این عجب کولانه امریست که در دیباچه سلطان حسین  
میرزا تصنیف و تحریر مست گفته نوشته . . .

See also *Haft Iqlim*, fol. 55<sup>a</sup>, where the works *مجالس العشاق* and *منازل السائرين* are said to be the compositions of the aforesaid Kamâl-ud-Dîn.

For reference to the *Mir'ât-ul-Âlam* and its author, see Elliot, *History of India*, vol. vii., pp. 145-165, Rien, 1., pp. 125-127; *Ethé*, *Bodl. Lib. Cat.*, Nos. 114-116; *Ethé*, *India Office Lib. Cat.*, Nos. 124 and 125. See also N. Lees, *Journal of the Royal Asiatic Soc.*, New Series, vol. iii., p. 465. The contents of the work have been fully described in *Morley's Descriptive Catalogue*, pp. 52-56.

The *Mir'ât-ul-Âlam* is reckoned a very useful work. The account of the first ten years of 'Âlamgir's reign and the biographical portion are exceedingly valuable. It is divided into a *Muqaddimah*, seven *Ârâyish*, subdivided into several *Numâyish* and *Numûd*, one *Afzâyish* and a *Khâtimah*, as follows.—

*Muqaddimah*, fol. 4<sup>b</sup>. On the Creation.

*Ârâyish* I. Divided into four *Numâyish*.—

(1) fol. 6<sup>a</sup>. History of the Patriarchs and Prophets.

(2) fol. 30<sup>a</sup>. Ancient philosophers.

- (3) Early Kings of Persia, divided into five Numûds dealing with the accounts of the Pishdâdians, the Kayânians, the Mulûk-ut-Ṭawâ'if, the Sasanians, and the Akâsirah, to be found respectively on foll. 32<sup>b</sup>, 36<sup>b</sup>, 40<sup>a</sup>, 41<sup>a</sup> and 44<sup>a</sup>.

- (4) fol. 45<sup>b</sup>. Tubba's or Kings of Yaman.

Ârâyish II. Divided into twelve Numâyish.—

- (1) fol. 47<sup>b</sup>. Life of Muḥammad.
- (2) fol. 62<sup>b</sup>. His features and his miracles.
- (3) fol. 63<sup>b</sup>. His wives and children.
- (4) fol. 65<sup>a</sup>. The first four Khalifahs.
- (5) fol. 74<sup>a</sup>. The twelve Imâms.
- (6) fol. 75<sup>b</sup>. The ten Mubashsharin.
- (7) fol. 76<sup>a</sup>. The principal companions of the prophet, arranged in alphabetical order.
- (8) fol. 82<sup>b</sup>. The Ṭabî'in and the Tab'i-Ṭabî'in, that is, the disciples of the prophet's companions and their disciples, arranged in chronological order.
- (9) fol. 84<sup>a</sup>. The four Muṭahid Imâms.
- (10) fol. 84<sup>b</sup>. The seven readers of the Qu'ân.
- (11) fol. 85<sup>a</sup>. The traditionists, arranged in alphabetical order.
- (12) fol. 87<sup>a</sup>. The Saints, Scholars and Ascetics. Saints of India on fol. 93<sup>b</sup>. Muslim philosophers and 'Ulamâ, in the same order, fol. 96<sup>b</sup>.

Ârâyish III. Divided into eight Numâyish:—

- (1) fol. 100<sup>a</sup>. The Umayyades.
- (2) fol. 101<sup>b</sup>. The 'Abbasides.
- (3) The dynasties contemporary with the 'Abbasides, in eleven Numûds.—

The Ṭâhiris on fol. 106<sup>b</sup>, The Saffâris, fol. 107<sup>a</sup>; The Sâmânis, fol. 107<sup>b</sup>, The Ġaznawis, fol. 108<sup>a</sup>; The Ġûris, fol. 109<sup>b</sup>; The Buwayhides, fol. 110<sup>a</sup>, The Saljûqis of Persia and Kirmân, fol. 111<sup>a</sup>; The Khwârazmshâhis, fol. 112<sup>b</sup>; The Atâbaks of Fârs, fol. 113<sup>b</sup>; of Syria, fol. 114<sup>a</sup>, and of 'Irâq, fol. 114<sup>b</sup>; The Ismâ'îlis of Magrib and Îlân, fol. 115<sup>a</sup>; The Qarâkhitâ'is of Kirmân, fol. 117<sup>a</sup>.

- (4) The Kings of Rûm, in eight Numûds.—

The Caesars, fol. 117<sup>b</sup>; The Saljûqis, fol. 120<sup>b</sup>; The Dânishmandis, fol. 121<sup>b</sup>; The Salîqis, the Mangû-

chakis, the Qarâmans, fol. 122<sup>a</sup>; The Dulqadîs, fol. 122<sup>b</sup>; The Osmanlis, fol. 123<sup>a</sup>.

- (5) fol. 123<sup>a</sup>. The Sharifs of Mecca and Medina.
- (6) The Khâns of the Turks, in five Numûds —  
Turk, Tâtâr, fol. 127<sup>a</sup>; Mugal, 126<sup>b</sup>; Bûzanjar-Qâ'an, and their descendants, fol. 127<sup>a</sup>.
- (7) Chingiz Khân and his descendants, in seven Numûds —  
Timûchin, fol. 128<sup>a</sup>, Ukdân Qâ'an, and his descendants, fol. 129<sup>b</sup>; Jûjî Khân and his successors in Qipchâq, fol. 130<sup>a</sup>, Hulâgû Khân and his successors in Îrân, fol. 131<sup>a</sup>, Chagatâ'î Khân and his successors in Tûrân, fol. 134<sup>a</sup>, The Shaybânîs, or Uzbek Khâns of Mâwarâ-un-Nahr, from Shâhî Beg Khân to the accession of 'Abd-ul-'Azîz Khân in A.H. 1055 = A.D. 1645, fol. 134<sup>b</sup>, Khâns of Kâshgâr from Tugluq Timûr Khân, A.H. 761 = A.D. 1359, to Yûlpais Khân, then reigning in A.H. 1078 = A.D. 1668.
- (8) Mulûk-ut-Tawâ'if, who reigned in Îrân after Abû Saïd's death, in five Numûds —  
Chaupânîs, fol. 142<sup>a</sup>, Îlkânîs, fol. 142<sup>b</sup>, Amir Shaykh Abû Ishâq and Muzaffarîs, fol. 143<sup>a</sup>; Kurts, fol. 144<sup>b</sup>, Sarbâdârîs, fol. 145<sup>b</sup>.

Ârâyish IV. Divided into five Numâyish —

- (1) fol. 146<sup>b</sup>. Timur and his successors, down to Sultân Abû Saïd.
- (2) fol. 155<sup>b</sup>. Abul-Gâzi Sultân Husayn and his children.
- (3) fol. 156<sup>b</sup>. The Qarâ Qâyumlus
- (4) fol. 157<sup>a</sup>. The Aq Qâyumlus
- (5) fol. 157<sup>b</sup>. The Şafawîs.

Ârâyish V. Divided into an Introduction, called Naqsh, on the creed of the Hindus, their Kings, and the Muslim Conquest, fol. 163<sup>b</sup>, and the following nine Numâyish —

- (1) fol. 170<sup>a</sup>. Kings of Dihli from Shihâb-ud-Dîn Gûrî to Ibrâhîm Lodî, 170<sup>a</sup>.
- (2) Kings of Deccan, in six Numûds —  
Bahmanîs, fol. 180<sup>b</sup>, Barîdis, fol. 186<sup>a</sup>, Imâd-Shâhîs ib. Nizâm-ul-Mulkîs, fol. 186<sup>b</sup>, Âdil Khânîs, fol. 187<sup>b</sup>, Qutb-ul-Mulkîs, fol. 188<sup>b</sup>.
- (3) fol. 189<sup>a</sup>. Kings of Gujarât.



(4) Rulers of Sind, in two Numûds.—

Tattah, fol. 190<sup>b</sup>; Multân, fol. 193<sup>a</sup>.

(5) fol. 195<sup>a</sup>. Kings of Bengal.

(6) fol. 196<sup>b</sup>. Kings of Mâlwah.

(7) fol. 199<sup>a</sup>. Khândes.

(8) fol. 200<sup>a</sup>. Jaumpûr.

(9) fol. 201<sup>b</sup>. Kashmîr.

Ârâyish VI. Divided into five Numâyish.

(1) fol. 204<sup>b</sup>. Bâbur.

(2) fol. 210<sup>b</sup>. Humâyûn.

(3) fol. 227<sup>b</sup>. Akbar.

(4) fol. 248<sup>b</sup>. Jahângîr.

(5) fol. 265<sup>b</sup>. Shâh Jahân.

Ârâyish VII. Divided into three Payrâyish.—

(1) fol. 288<sup>b</sup>. History of 'Âlamgîr from his birth to the end of the tenth year of his reign.

(2) Subdivided into four Numûds —

'Alamgîr's noble disposition, fol. 400<sup>a</sup>; His children, fol. 403<sup>a</sup>, Extent and divisions of his empire, fol. 404<sup>b</sup>, Contemporary sovereigns, fol. 405<sup>b</sup>.

(3) Divided into two Numûds.—

Shaykhs of 'Âlamgîr's time, fol. 407<sup>a</sup>; 'Ulamâ, from the time of Akbar to the time of 'Âlamgîr, fol. 411<sup>a</sup>.

Afzâyish Divided into three Numûds.—

Caligraphers, fol. 419<sup>a</sup>; Narration of curious events and wonderful things, each of which is introduced by the word بدعه; Account of the author's works and of the buildings erected by him, fol. 436<sup>a</sup>.

Khâtimah, fol. 439<sup>a</sup>. Wrongly styled here as نمود چهارم; Notices of Persian poets arranged in alphabetical order.

A copy containing the most valuable extracts of the work, probably made by the order of H. Blochmann, and consisting of the Third Payrâyish of the Seventh Ârâyish, the Afzâyish and the Khâtimah and the whole of the Sixth Ârâyish, with a portion extracted from the Tabaqât Akbarî, and dealing with the nobles, learned men and poets of Akbar's time, is preserved in the Bâhâr Library, Calcutta.

Marginal additions, written in the same hand as the text itself, are to be found throughout the copy.

Written in fair Nasta'liq.

Not dated, apparently 12th century A.H.

No. 478.

fol. 145 ; lines 15 ; size  $10\frac{1}{2} \times 7$  ;  $8 \times 5$ .

جنات الفردوس

JANNÂT-UL-FIRDAUS.

Chronological tables of Muhammadan dynasties from the beginning of Islamism to A.H. 1126 = A.D. 1715.

Author : Mirzâ Muḥammad مرزا محمد.

Beginning :—

اما بعد از حمد و ثنای الهی و درود حضرت رسالت پناهی  
 . . . بومنیده نماید که این مختصریست . . . در تاریخ ولادت و  
 وفات و مدت سلطنت و حیات طبقات سلاطین جهان که بعد از  
 ظهور حضرت پیغمبر آخر الزمان علیه الصلوٰۃ و السلام من الملک  
 المنان لواي استقلال بر افراخته اند . . . و بنده راجی بفضل احد  
 (احمد Rieu, p. 138<sup>b</sup>, wrongly reads احمد) و شفاعت احمد مرزا محمد  
 بوضعی بدیع و طرزی عجیب آنرا در رشته تنظیم کشیده — الخ

The sources enumerated in the beginning of the work are :—

Arabic :—

کتاب الحمیس	وفیات الاعیان
تاریخ قرن حادی عشر تألیف	مراة الجنان
سید محمد شبلی المکی	کتاب العنوان
	تاریخ الخلفا

Persian . --

تاریخ سند تالیف میر معصوم	نظام التواریخ
بهکری	مطلع السعیدین
هفت اقلیم تالیف میرزا محمد	تاریخ هرات تالیف
امین طهرانی	مولانا معین اسفزاری
تاریخ بدایونی	روضة الصفا
تاریخ فرشته	حبیب السیر
منتخب حسن بیگ خاکی	واقعات بابری
تاریخ عالم آرای	لبّ التواریخ
اقبال نامه جهانگیری	جهان آرا
مناجحات نامه	طبقات اکبری
تاریخ سید مصطفی رومی	تاریخ الفی

The date of composition, A.H. 1126 = A.D. 1714, is mentioned thrice on foll. 113<sup>a</sup>, 118<sup>a</sup>, and 142<sup>b</sup> respectively.

The tables are divided into six columns. They give the name of each king, the date of his birth, the date of his accession, the period of his reign, the length of his life, and the date of his death.

The work is divided into six Bābs, each Bāb subdivided into several sections called *Chaman*, and each *Chaman* into several sub-sections called *Gulzār* and *Bahār*.

Each table relating to a particular dynasty or race is preceded by a short introduction.

## Contents —

Bāb i. Muhammad, the four *Khalifs*, the Umayyades and the 'Abbasides, fol. 2<sup>a</sup>.

Bāb ii. The Kings of Magrib, Undulus and Africa, fol. 9<sup>a</sup>.

Bāb iii. Arab Kings, fol. 18<sup>a</sup>.

Bāb iv. Kings of Rām, fol. 49<sup>a</sup>.

Bāb v. Kings of Îrân, fol. 58<sup>b</sup>.

Bāb vi. Kings of India, fol. 113<sup>a</sup>.

On fol. 118<sup>a</sup> the author, while mentioning the conquest of Hindûstân by Humâẏûn, in A.H. 962, and the accession of Akbar in A.H. 963, promises to deal with the Timurides and their descendants at the end of the *Tabaqah* of the Indian Kings, but the present copy, like that of

Rieu, p. 138, ends with the table of the Argûn Kings of Qandhâr, who ruled in Sind.

In most cases the columns are left blank.

Written in a careless Nasta'liq.

Not dated; apparently 13th century A.H.

### No. 479.

fol. 498, lines 21; size  $11\frac{1}{2} \times 7\frac{1}{4}$ ;  $9 \times 5$ .

تحفة الكرام

## TUHFAT-UL-KIRÂM.

A very neat and beautiful copy of the Tuhfat-ul-Kirâm, a general history from the beginning of the world to A.H. 1180 = A.D. 1766, with a special history of Sind.

By Mir 'Alî Shîr Qâni' of Tattah, *میر علی شیر قانع تنوی*.

Beginning.—

بعد حمد ثالثی کہ آثارات کون و مکان رنحہ از عمان قدرت  
بیکران اوسب آلت

Mir 'Alî Shîr, the fourth son of Sayyid 'Izzat-Ullah, who died in A.H. 1161 = A.D. 1748, belonged to a noble Sayyid family of Shîrâz. One of his ancestors, Sayyid Shukr-Ullah, came to Sind in A.H. 927 = A.D. 1520, and settled in Tattah, where 'Alî Shîr was born in A.H. 1140 = A.D. 1727.

In the course of his narrative he says (fol. 232\*) that he had two sons, one of whom, named Ġulâm 'Alî, was born in A.H. 1181 = A.D. 1767, and the other, named Ġulâm Wali Ullah, in A.H. 1183 = A.D. 1769.

'Alî Shîr at first adopted the poetical title of Mazhar, and subsequently changed it to Qâni'. He also wrote several other prose works, one of which, according to Rieu, p. 846, is called *تاریخ عباسیہ*, and composed several poetical works, viz, *قضا و قدر* in A.H. 1157 = A.D. 1744, a poem entitled *شمع از قدرت حق* in A.H. 1165 = A.D. 1752, the story of Kâmrûp and Kâmlata in A.H. 1169 = A.D. 1755, and a *Dîwân* in A.H. 1171 = A.D. 1758.

In the preface, the author, after speaking highly of the works *درج الدرر* by Mir 'Abd Ullah Aşıl, and the *روضة الاحباب* by Mir Jamāl-ud-Din 'Aṭā Ullah, states that he began the composition of the present work in his fortieth year, A.H. 1180 = A.D. 1766, for which date, he says, the title of the work itself is a chronogram. According to two versified chronograms given by the author at the end, the work was completed in A.H. 1181 = A.D. 1767, but, as mentioned above, the author records a later date, A.H. 1183 = A.D. 1769, when speaking of the birth of his sons.

Of the three volumes into which the work is divided, the third volume, which deals with the history of Sind, is of special interest. In the preface to this volume, the author, while mentioning his sources, states that in A.H. 613 = A.D. 1216, when 'Alī bin Ḥamid bin Abī Bakr ul-Kūfi of Uchh visited Bhakar and Alwar, he made the acquaintance of Qāḍī Ismā'il bin 'Alī bin Muḥammad bin Mūsā bin Ṭā'i, and obtained from him an ancient record of the Arab conquest of Sind, which the aforesaid 'Alī bin Ḥamid translated into Persian. The author then mentions the histories of Mir Ma'sūm Bhakarī and Mir Muḥammad Ṭāhur Nisyanī, the Argūn Nāmāh, Taikhān Nāmāh, and Beglar Nāmāh (see Elliot, History of India, vol. i, pp. 289 and 300).

#### VOLUME I.

Divided into a Muqaddimah and three Daftars.—

Muqaddimah —

Creation, fol. 2<sup>a</sup>, Genii, fol. 2<sup>b</sup>.

Daftar I. Divided into three Ṭabaqāt —

1. Prophets before Muḥammad, fol. 4<sup>a</sup>.
2. Early Persian kings and their contemporary rulers in other parts of the world, fol. 46<sup>a</sup>.
3. Philosophers, saints and poets who lived before Islām, fol. 74<sup>a</sup>.

Daftar II. Divided into five Maḥals.—

1. Genealogy of Muḥammad, fol. 87<sup>b</sup>.
2. History of Muḥammad from his birth to his death, fol. 89<sup>b</sup>.
3. History of the twelve Imāms and the fourteen Ma'sūmins, fol. 94<sup>a</sup>.
4. The descendants of the Imāms, fol. 110<sup>b</sup>.

The Ṭabaqah containing the history of the four Khalifs is wanting here.

Daftar III. Divided into three Ṭabaqahs:—

1. Umayyades, their Amirs and antagonists, fol. 119<sup>b</sup>.
2. 'Abbasides, their Amirs, Wazirs and antagonists, and the Qarmatiles, fol. 143<sup>a</sup>.

3. Dynasties contemporary with the 'Abbasides, divided into nine Asās:—

(1) Ṭāhiris, fol. 184<sup>a</sup>; Ṣaffāris, *ib.*; Sāmānis, fol. 185<sup>a</sup>; Ġaznawis, fol. 186<sup>a</sup>; Ġūris, fol. 186<sup>b</sup>; Âl-i-Buwayh, fol. 187<sup>a</sup>; Saljūqs, fol. 188<sup>a</sup>; Khwārazmshāhis, fol. 190<sup>b</sup>; Atābaks, fol. 191<sup>a</sup>; Ismā'ilis of Egypt, fol. 191<sup>b</sup>; Ayyūbis, fol. 192<sup>b</sup>; Ismā'ilis of Quhistān, fol. 193<sup>a</sup>; Âl-i-'Abd-ul-Mu'min, fol. 193<sup>a</sup>; Qarākhitā'is of Kirmān, fol. 193<sup>a</sup>.

(2) Caesars, fol. 194<sup>a</sup>; Saljūqs, *ib.*; Dānishmandis, fol. 194<sup>b</sup>; Saliqis, *ib.*; Mangūchakis, *ib.*; Qarāmān, *ib.*; Dulqadr, *ib.*; 'Usmāni Kings from A.H. 670 = A.D. 1271 down to Sultān Muḥammad bin Ibrāhīm, who reigned from A.H. 1058 to A.H. 1078 = A.D. 1648–1668, fol. 194<sup>b</sup>.

(3) The Sharifs of Mecca and Medina, fol. 196<sup>a</sup>.

(4) Chingīz Khān and his descendants in Ulug Yārt, Qipchāq, Īrān and Tūrān, fol. 196<sup>a</sup>; the Shaybānis, fol. 207<sup>a</sup>; the Khāns of Kāshgar, fol. 207<sup>b</sup>.

(5) Dynasties who ruled in Īrān after the Muḡals, namely, the Champānis, fol. 207<sup>b</sup>; the Īlkānis, *ib.*, Âl-i-Muẓaffar, fol. 209<sup>a</sup>; Kurts, fol. 210<sup>b</sup>; Sarbadārs, *ib.*

(6) The Qarā Qūyunlus, fol. 211<sup>b</sup>.

(7) The Âq Qūyunlus, *ib.*

(8) The Ṣafawis, *ib.*

(9) Timūr and his descendants who ruled in Īrān and Tūrān, *ib.*

VOLUME II.

Divided into a Muqaddimah, seven Maqālahs and a Khâtimah —  
Muqaddimah, on the inhabited quarter of the globe, fol. 214<sup>b</sup>.

The seven Maqālahs treat of the seven climates. The author enumerates all the principal countries and cities belonging to each climate, and gives short accounts of their rulers and other remarkable persons:—

First Climate, fol. 215<sup>a</sup>.

Second Climate, fol. 220<sup>a</sup>; Kings of the Deccan, fol. 223<sup>a</sup>; Kings of Bengal, fol. 234<sup>a</sup>; Rulers of Mālwah, fol. 236<sup>a</sup>; of Khandes, fol. 236<sup>a</sup>.

Third Climate, fol. 236<sup>b</sup>; Kings of Hindūstān, from Naṣir-ud-Din Subuktigin (A.H. 366–387 = A.D. 976–997) to 'Âlamgir II. (A.H. 1167–1173 = A.D. 1754–1759), fol. 283<sup>a</sup>; Muḡal princes and Amīrs of the Dihli empire, fol. 289<sup>a</sup>; Kings of Egypt, fol. 302<sup>b</sup>.

Fourth Climate, fol. 305<sup>b</sup>; Merv, *ib.*; Sarakhs, fol. 310<sup>a</sup>; Balkh, fol. 310<sup>b</sup>; Badakhshân, fol. 319<sup>a</sup>; Kâbul, fol. 317<sup>a</sup>; Kashmir, fol. 318<sup>b</sup>; Herat, fol. 320<sup>b</sup>, etc.; Isfahân, fol. 335<sup>b</sup>, etc.

Fifth Climate, fol. 364<sup>b</sup>; Kings of Shîrwân, fol. 365<sup>a</sup>; Samarqand, fol. 370<sup>a</sup>; Bukhârâ, fol. 373<sup>a</sup>; Fargânah, fol. 376<sup>a</sup>; Shâsh, fol. 378<sup>b</sup>; etc.

Sixth Climate, fol. 379<sup>b</sup>; Farâb, fol. 380<sup>a</sup>; Kings of Kâshgâr, fol. 381<sup>b</sup>; Constantinople, fol. 384<sup>b</sup>; Rûm, *ib.*; Farang, fol. 385<sup>a</sup>; Portugal, fol. 385<sup>b</sup>, etc.

Seventh Climate, fol. 385<sup>b</sup>; Balgâr, fol. 385<sup>b</sup>, Qarqarah, fol. 386<sup>a</sup>.  
Khâtimah; distances between the principal cities, fol. 386<sup>b</sup>.

### VOLUME III.

#### History of Sind.—

Description of Sind, fol. 388<sup>b</sup>; Hindû Rājahs of Sind, fol. 390<sup>a</sup>; the Brahmans, fol. 390<sup>b</sup>; earliest Muḥammadan conquest of Sind, fol. 392<sup>a</sup>; conquest by Muḥammad Qâsim, fol. 392<sup>b</sup>; Governors who ruled in Sind under the Umayyade Khalifs, fol. 397<sup>a</sup>; Governors who ruled in Sind under the 'Abbaside Khalifs, fol. 398<sup>a</sup>; Governors under the Kings of Ġaznah, Ġûr and Dihli, fol. 398<sup>b</sup>; the Sâmarah tribe, fol. 401<sup>b</sup>; Jâms of the Sammah tribe, fol. 406<sup>b</sup>; Amirs of the Jâms of the Sammah tribe, fol. 409<sup>a</sup>; Tabaqah-i-Argûn, fol. 409<sup>b</sup>; Humâyûn's landing in Sind, fol. 412<sup>a</sup>; Tabaqah-i-Tarkhân to the death of Ġâzî Beg, with an account of the conquest of Sind by Akbar, fol. 414<sup>a</sup>; Amirs of the Argûn and Tarkhân Dynasties, fol. 423<sup>b</sup>; Amirs of the Timurides and Governors of Tattah, from A.H. 1002–1149 = A.D. 1593–1736, fol. 426<sup>a</sup>; the Kalûrah 'Abbâsiyah family, fol. 430<sup>a</sup>; cities and towns of Sind, with biographical notices of eminent Shaykhs, scholars, poets, and other remarkable persons of each place, fol. 436<sup>a</sup>.

For the contents of the Tuhfat-ul-Kirâm and for other works of the author, see Rieu, pp. 846–848; Elliot's History of India, vol. i., pp. 327–351. Some chapters translated by T. Postans will be found in the Journ. Asiat. Soc. Bengal, vol. vii., pp. 96–104, and 297–310.

This beautiful copy was written by the order of Mir Muḥammad Naṣîr Khân شاهزاد میر محمد نصیر خان of Persia.

Written in a beautiful minute Nasta'liq, within gold ruled borders, with sumptuously decorated 'Unwâns and illuminated frontispieces at the beginning of each volume.

Dated A.H. 1233.

Scribe محمد اسمعیل ابن حاجی محمد باقر شیرازی

## No. 480.

foll. 252; lines 31; size  $12 \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

حديقة الصفا

## HADÎQAT-UŞ-ŞAFÂ.

A voluminous work on general history from the beginning to A.H. 1173 = A.D. 1759, written by Yûsuf 'Alî bin Ġulâm 'Alî Khân يوسف علي بن غلام علي خان, who flourished under 'Alî Wardî Khân (d. A.H. 1169 = A.D. 1755), governor of Bengal, Behar and Orissa.

Beginning:—

باع تدوين این کلمات آنکه

According to the preface in the present copy the entire work is divided into a Muqaddimah, three volumes (مجلد) and a Khâtimah, each volume is subdivided into several Raudahs or gardens, each Raudah into several Dauhahs or trees, and each Dauhah into several Ġuşns or branches. The present copy contains a portion of Volume I and breaks off with the concluding portion of Dauhah II of the fourth Raudah.

An autograph copy by the author with a detailed description of the contents is noticed in *Ethé, Bodl. Lib. Cat. No. 118.*

In the preface the author states that he collected the materials for the work during the time of Muhammad 'Alî Wardî Khân, but that, owing to various obstacles, he could not carry out his plan until after the death of 'Alî Wardî Khân, which took place in A.H. 1169 = A.D. 1755. In A.H. 1170 = A.D. 1756 he commenced the composition. He adds that he had no one to assist him in the work, and had to depend exclusively upon his own knowledge and labour. At one time, being discouraged, he put aside the work, of which only a very small portion had been written, but Mîr Muḥammad 'Alî happened to read it, and finding it interesting, encouraged the author to resume and finish it.

The author also wrote a history of the lives and administrations of 'Alî Wardî Khân Mahâbat Jang, and of his successor, Shujâ'-ud-Daulah; see *Rieu*, p. 312<sup>a</sup>.

Contents.—

## VOLUME I.

Introduction, containing the preface, an account of the Creation, and a complete index to Volume I., fol. 2<sup>a</sup>.



## Raudah I. Divided into two Dauhahs:—

1. The Prophets before Muḥammad, fol. 4<sup>a</sup>.
2. The pre-Muhammadan Kings, in fourteen Ġuşns: The Pişhdādians, fol. 28<sup>a</sup>; the Kayānians, fol. 29<sup>a</sup>; the Ash-kānians, fol. 32<sup>a</sup>; the Ashgānians and the Sāsānians, fol. 32<sup>a</sup>; the Kaldānians and the Kings of Syria, fol. 35<sup>b</sup>; the Banū Sulaymān, the Ptolemies, the Kings of Ḥabash and the Ġassānians, fol. 36<sup>a</sup>; the Banū Lakhm and the Roman emperors, fol. 36<sup>b</sup>.

## Raudah II. Divided into five Dauhahs —

1. History of Muḥammad, fol. 37<sup>b</sup>.
2. Abū Bakr, fol. 70<sup>b</sup>.
3. ‘Umar, fol. 73<sup>b</sup>.
4. ‘Usmān, fol. 78<sup>b</sup>.
5. ‘Ali, fol. 82<sup>b</sup>.

## Raudah III. Divided into ten Dauhahs —

1. The twelve Imāms, fol. 95<sup>b</sup>.
2. Eminent Ṣaḥābis, in alphabetical order, fol. 99<sup>a</sup>.
3. This section, dealing with the notices on Saints, ‘Ulamā and Legists in general, bears the wrong heading, در ذکر تابعین, و تبع تابعین, fol. 103<sup>b</sup>. The account of the Ṭābi‘in and the Ṭab‘i-Ṭābi‘in is given on fol. 122<sup>b</sup>.
4. The four Muṭahhidin, fol. 123<sup>b</sup>.
5. The seven readers of the Qur’ān, fol. 124<sup>a</sup>.
6. The eminent ‘Ulamā and traditionists, *ib.*
7. The eminent Ṣūfis and Saints, fol. 125<sup>b</sup>.
8. The Banū Umayyah, fol. 128<sup>b</sup>.
9. In two Ġuşns. The Martyrdom of Ḥusayn, fol. 131<sup>a</sup>; account of ‘Abd Ullah Zubayr, fol. 134<sup>b</sup>.
10. The ‘Abbāsides, fol. 149<sup>a</sup>.

## Raudah IV. Divided into two Dauhahs.—

1. Rulers and Governors contemporary with the ‘Abbāsides to the west of Bagdād, in twenty-three Ġuşns. The ‘Abbāsides who fled to Egypt, fol. 165<sup>a</sup>; the Sayyids in Spain, fol. 165<sup>b</sup>; the Sayyids in Yaman, fol. 166<sup>a</sup>, the Ṣharifs of Mecca, *ib.*; the Banū Ġālīb in Africa, fol. 167<sup>a</sup>, the Banū Ṭālūn, *ib.*; the Āl-i-Ḥamadān, *ib.*; the Ikhshidriyyah, fol. 167<sup>b</sup>; the Banū Mundir, fol. 168<sup>a</sup>; the Mulassamīn, *ib.*, the Muwalḥhidin, fol. 168<sup>b</sup>, the Banū Marīn, fol. 169<sup>b</sup>; the

Âl-i-Mirdâs, *ib.*; the Banû 'Uqayl, *ib.*; the Banû Asad, fol. 170<sup>a</sup>; the Banû Tâi, *ib.*; the Ismâ'ilis in Egypt, *ib.*; the Âl-i-Ayyûb, fol. 172<sup>a</sup>; the Saljûqs, fol. 176<sup>a</sup>; the Âl-i-'Uşmân of Rûm, fol. 177<sup>b</sup>; the Akrâd, fol. 214<sup>a</sup>; the Âl-i-Dul Qadr, *ib.*

2. The dynasties contemporary with the 'Abbâsides to the east of Bagdâd, in Îrân and Tûrân, in twenty-five Ğuşns. The Banû Ḥasan and Ḥusayn in Ṭabaristân and Gilân, fol. 214<sup>b</sup>; the Kârkîyâs in Gilân, fol. 215<sup>a</sup>; the Qiwâmiyah Sayyids in Mâzandarân, fol. 217<sup>b</sup>; the Bâwandîyah in Ṭabaristân and Gilân, fol. 218<sup>a</sup>; the Ṭâhiîdes, fol. 219<sup>b</sup>; the Şaffârides, fol. 220<sup>a</sup>; the Sâmânides, fol. 221<sup>a</sup>; the Âl-i-Ziyâr, fol. 223<sup>b</sup>; this is followed by a long notice on Abû 'Alî Sinâ, fol. 224<sup>a</sup>; the Ğaznawîs, fol. 226<sup>b</sup>; the Ğûris, fol. 229<sup>b</sup>; the Kurts, fol. 231<sup>a</sup>; the Daylamî's, fol. 232<sup>a</sup>; the Kâkuyah, fol. 235<sup>a</sup>; the Saljûqs of Îrân, Tûrân, 'Irâq and Kirmân, fol. 235<sup>b</sup>; the Atâbaks of Mauşil, fol. 244<sup>a</sup>; of Âdarbayjân, fol. 245<sup>a</sup>, of Fars, fol. 245<sup>b</sup>, of Luristân, fol. 246<sup>b</sup>.

There is a large lacuna after fol. 246. The MS. breaks off here and abruptly opens with the concluding portion of the third volume, dealing with the contemporary poets who were the author's friends. The rubrics bearing the names of the poets are wanting. At the end it is said that the author had a mind to continue the history of the Mughal sovereigns down to Aḥmad Shâh (deposed in A.H. 1167 = A.D. 1754), 'Âlamgir II. (*d.* 1173 = A.D. 1759), and Shâh 'Âlam, to the eleventh year of his reign, A.H. 1184 = A.D. 1771 (the year in which the author finished the composition), but that, as he contracted a serious illness, he could not carry out his plan.

The third volume of the work is written entirely on the basis of *Finishtah*, and agrees with it in arrangement and in many other respects. See Rieu, p. 872, where a copy of the third volume is mentioned.

Written in minute Nasta'liq.

Not dated, apparently 13th century A.H.

## No. 481.

fol. 620; lines 15; size  $12 \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

مرآت آفتاب نما

MIR'ÂT-I-ÂFTÂB NUMÂ.

A compendium of general history, biography and geography, from the beginning of the world to the 45th year of the reign of Shâh 'Âlam, A.H. 1217 = A.D. 1802.

Beginning.—

مقالی کہ خوش آبی لالی متلالی الفاظ آبدارش آرایش امسر  
سلطان سخن تواند نمود الخ

The author of this work, 'Abd-ur-Rahmân, entitled Shâh Nawâz Khân, عبد الرحمن مخاطب بشاهنواز خان هاشمی نم دهلوی, who was a high official in the Court of Shâh 'Âlam, states in the preface that he had long been engaged in historical studies, and had thought of writing a history from the creation of the world to his own time, dealing with the accounts of the prophets, Khalifs, Imâms, philosophers, physicians, 'Ulamâ, saints, poets, nobles, kings and wonders and curiosities of the world, but that on account of various obstacles and hindrances he could not carry out his plan, until in the reign of his royal patron, Shâh 'Âlam, he found himself in a position to undertake this work, which he completed in A.H. 1218 = A.D. 1803.

The title of the work, which forms a chronogram for the date of composition, viz., A.H. 1218, was chosen on account of its including the word 'Âftâb,' which was the poetical *nom de plume* of Shâh 'Âlam, to whom the work is dedicated.

It may be remarked here that the Mir'ât-i-Âftâb Numâ is only an abridgment of other universal histories of earlier date. The author gives very short notices of the various dynasties that ruled in the East. He very often dismisses an entire dynasty with a bare enumeration of its kings, while on many occasions he gives very scanty notices of only the most remarkable persons of a race. But the history of Shâh 'Âlam, the events of whose reign are recorded year by year is no doubt of some value, while the biographical portion, and the last part of the sixth Tajalli, treating of Asiatic music, are extremely interesting.

Other copies of the work are mentioned: Morley, Descriptive Catalogue, pp. 56-58; Rieu, p. 131<sup>b</sup>, Ethé, Bodl. Lib. Cat. No. 120<sup>b</sup>. See also Elliot, History of India, vol. viii., p. 332; Journal of the Asiatic Society of Bengal, vol. xxiii., part I., p. 233, No. 30.

The work is divided into a Muqaddimah, two Jalwahs, subdivided into several Tajallis, and a Khâtimah, as follows:—

Muqaddimah. Advantages of studying history, fol. 4<sup>b</sup>.

Jalwah I. Subdivided into six Tajallis.—

1. Creation of the world; heavenly bodies and divisions of time; minerals, plants with their usage, and animals in alphabetical order; constitution of the human body; ethics, fol. 6<sup>a</sup>.
2. History of the prophets from Âdam to Muḥammad, fol. 78<sup>a</sup>.
3. History of Muḥammad, the first four Khalifs, and the twelve Imâms, fol. 137<sup>b</sup>.
4. Şûfis in chronological order, fol. 159<sup>a</sup>; Saints and Martyrs who are buried in India, fol. 172<sup>a</sup>; false Şûfis, fol. 197<sup>b</sup>, Hindû devotees, fol. 119<sup>b</sup>; Ulamâ, fol. 208<sup>b</sup>, physicians and philosophers, fol. 217<sup>a</sup>, poets in alphabetical order, fol. 225<sup>b</sup>; calligraphists, fol. 261<sup>a</sup>.
5. Wrongly styled here, تجلی مشم. Early Arab and Persian Kings. The Pishdâdians, fol. 266<sup>b</sup>, the Kayâniâns, fol. 269<sup>a</sup>, Mulûk-ut-Tawâ if, fol. 273<sup>b</sup>, the Sâsânians, fol. 274<sup>a</sup>; the Kings of Babylon, Syria, of the Jews, and of the Greeks, the Himyarites, the Ethiopians, and the Turks from Japhet, fol. 279<sup>b</sup>, the Umayyades, fol. 284<sup>a</sup>; the 'Abbasides, fol. 285<sup>b</sup>, the Tâhmîs, the Saffârîdes, fol. 289<sup>a</sup>, the Samanides, fol. 290<sup>a</sup>, the Ġaznavides, fol. 291<sup>a</sup>; the Kings of Ġilân, the Buwaihîdes, fol. 291<sup>a</sup>, the Saljûqs, fol. 292<sup>b</sup>; the Atâbaks of Fârs, fol. 294<sup>a</sup>; Kings of Ġûr and Ġaznîn, fol. 294<sup>b</sup>, the Khawârazmshâhs, fol. 296<sup>b</sup>; the Ayyûbis, the Kings of Egypt and Syria, of Yemen and of Arabia, fol. 301<sup>a</sup>, the Khâns of Turk, fol. 301<sup>b</sup>; the Chingiz Khâniâns, fol. 302<sup>a</sup>; Kings of the Deccan, the Nizâm-ul-Mulkis, the 'Âdil Khâns, the Qutb-ul-Mulkis and the Kings of Gujarât, fol. 305<sup>a</sup> the rulers of Mâlwah, Khândes, Bengal, Jaumpûr Kashmîr, Sind and Multân, fol. 308<sup>b</sup>, the Şafawîs, fol. 308<sup>b</sup>; the Aġġâns of Dihlî, fol. 309<sup>b</sup>, the Râjâhs of India, fol. 315<sup>a</sup>.
6. History of Timûr and his descendants in India to the thirtieth year of Shâh 'Âlam's reign, fol. 318<sup>a</sup>; biographies of the distinguished Amîrs of the Timuride Dynasty

in alphabetical order, fol. 435<sup>b</sup>; inventions, fol. 456<sup>a</sup>; Indian musicians and singers, with a description of the various musical tunes, modes, etc., fol. 459<sup>a</sup>.

**Jalwah II.** Divided into eight Tajallis. The first seven treat of the seven climates and of the cities and provinces situate therein, fol. 487<sup>b</sup>. The eighth deals with the seas of the seven climates, fol. 605<sup>b</sup>. The seventh Tajalli includes a description of Europe and America based on information received from Jonathan Scott (*b* 1754—*d.* 1829), fol. 590<sup>a</sup>.

**Khâtimah.** Curiosities and wonders of the world, fol. 608<sup>a</sup>.

Written in a bold neat Nasta'liq.

Dated 22nd Rabi', the thirteenth year of the reign of Muḥammad Akbar II.

# HISTORY OF THE PROPHETS, MUHAMMAD, THE KHALÎFS AND THE IMÂMS.

No. 482.

fol. 405; lines 23; size  $9\frac{3}{4} \times 6$ ,  $7\frac{3}{4} \times 4$ .

تاج القصص

TÂJ-UL-QIṢAṢ.

A copious work on the biographies and legends of the prophets from Âdam to Muḥammad, chiefly based upon the Qurân, its commentaries and the Ḥadîs.

It seems to have been written shortly after the well-known work, Qīṣaṣ-ul-Anbiyâ, of Ishâq bin Ibrâhîm bin Manṣûr bin Khalaf of Nīshâpûr, who, according to Rieu, p. 143, was living at the end of the fifth century of the Hijrah.

Dr. Ethé, in his Bodl. Lib. Cat., No. 343, wrongly asserts that the Qīṣaṣ-ul-Anbiyâ is "a mere abridgment" of the Tâj-ul-Qīṣaṣ. In the present work we find that the author, while mentioning as his sources جرير طبري (*d.* A.H. 310 = A.D. 922) and اعثم كوفي (*c.* A.H. 314 = A.D. 926), frequently cites the work Qīṣaṣ-ul-Anbiyâ. So it is evident that the Qīṣaṣ-ul-Anbiyâ was written before the present work. The author frequently introduces his master in the form قال امام الجيهاني, and on fol. 228<sup>a</sup> mentions another work, عصمة الانبيا, without the author's name. This I have not been able to trace. Hâj. Khal., vol. iv., p. 212,

mentions two works of the same title. One by **فخر الدين رازي**, who died in A.H. 606 = A.D. 1209, and the other by **احمد بن الشيخ مصلح الدين الشهير بالمركز وابن السيف الكرمانلي**, without any date.

Dr. Ethé notices three copies of the present work, one in the Bodl. Lib. Cat., No. 342, and two in the Ind. Office Lib. Cat., Nos. 591 and 592. The learned doctor, in his Ind. Office Lib. Cat., while remarking that the work is by an "anonymous author," could make out only a part of the author's name (*Ibn-i-Naṣr-ul-Bukhārī*) from a casual and defective note on the fly-leaf of the Bodl. Lib. copy. He remarks.—"As to the author, his name does not occur in the book itself . . . We do not find this work mentioned anywhere, nor have we succeeded in finding a clue for a conjecture as to the time when it was composed." But on fol. 92<sup>b</sup> of the present copy the author, in the beginning of a detailed narrative of the life of Joseph, gives us the following particulars about himself. He styles himself **Abū Naṣr Aḥmad bin Aḥmad bin Naṣr ul-Bukhārī**, **ابو نصر احمد بن احمد بن نصر البخاري**, and states that his master, **Abul Qāsim Maḥmūd bin Ḥasan ul-Jayhānī**, at the request of his pupils, wrote a work on the Quranic story of Joseph, which work, he, the pupil, rendered into Persian with suitable additions and alterations, entitling it **انس المریدین و روضة المعبین**, and divided it into forty sections: **مجلس**. He further adds that he wrote the translation in **Balkh**, A.H. 475 = A.D. 1082. The following quotation will give an idea of the particulars given by the author.—

قال الشيخ الامام الزاهد ابو القاسم محمود بن حسن الجيهاني  
رحمة الله شاگردان از من درخواستند تا ایشانرا در قصه  
يوسف عليه السلام تصنيفي سازم—اجابت کرد نا ایشانرا از  
تصنيفهاي ديگر استغنا پديد آيد— . . . پس ایشانرا مجموعه  
ساختم فارسي . . . و سورة يوسف را بر چهل مجلس نهادم . . .  
و اين تصنيف را انس المریدین و روضة المعبین نام کردم . . .  
و من که شاگرد ویم بکنيت ابو نصر و بنام احمد بن احمد بن نصر  
البخاري اين نسخه را ببلخ نوشتم بتاريخ سنه خمس و سبعين و  
اربعمائة . . . الخ

The work starts with a short Arabic preface, beginning thus:—

الحمد لله الذي توحد بالملكوت و تعزّر بالجبروت و هو الحيّ  
الذي — الح

This is followed by a Persian introduction, which begins thus:—

مپاس و متايش برامستي و آفريں بتنامي مر خداوند جهان  
آفريں — الح

In the preface the author, after dealing at some length with the necessity of education and its advantages, gives short accounts of the creation of the earth, the ocean, the heaven and its bodies, paradise and hell.

There is no division whatever, and spaces for headings are left blank in many places.

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fol. 51 <sup>a</sup> .	نوح	fol. 213 <sup>b</sup> .	ايوب
fol. 59 <sup>a</sup> .	هود	fol. 218 <sup>b</sup> .	يونس
fol. 61 <sup>a</sup> .	صالح	fol. 222 <sup>a</sup> .	جالوت
fol. 65 <sup>b</sup> .	شعيب	fol. 226 <sup>b</sup> .	داؤد
fol. 68 <sup>a</sup> .	ابراهيم	fol. 230 <sup>b</sup> .	سليمان
fol. 81 <sup>b</sup> .	اسماعيل	fol. 248 <sup>b</sup> .	لثمان
fol. 91 <sup>b</sup> .	عيسى و يعقوب	fol. 252 <sup>a</sup> .	اسكندر

The part dealing with the pre-Muhammadan prophets concludes on fol. 291<sup>a</sup>, after which begins the history of Muhammad down to his



death. After dealing with the miracles of Muḥammad and other prophets, the author dismisses his immediate successors in a few lines and closes with a short account of Husayn's death.

For other copies see Ethé, Bodl. Lib. Cat., No. 342, and Ethé, Ind. Office Lib. Cat., Nos 591 and 592.

This MS. is wormed in many places.

Written in a clear minute Nasta'liq.

Not dated, a fine, ancient copy.

### No. 483.

fol. 270, lines 15, size  $9\frac{3}{4} \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 3\frac{1}{2}$ .

مجمع الحسنات

### MAJMA'UL-HASANÂT.

· Biographies and legends of the prophets from Âdam to Muḥammad, and of the Khulafâ-i-Râshidîn or the first four Khalifs, by an anonymous author.

Beginning.—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة علي سيدنا  
و رسوله الرحمة و منفيع الامة محمد و آله اجمعين — بلغنا عن  
محمد بن ابراهيم البخاري رحمه الله باسناد صحيح الخ

On the fly-leaf at the beginning the title assigned to the work is قصص الانبياء, but according to W. Pertsch, Berlin Cat., p. 522, it should bear the designation, مجمع الحسنات. Dr. Ethé, in his India Office Lib. Cat., No. 593, basing his assertion on the opening lines of the work, holds that it is founded mainly on the Ṣaḥîḥ (كتاب) بدء الخلق, the 27th Book of which treats of the legends of prophets) of Muḥammad bin Ismâ'il-ul-Bukhârî (d. A.H. 256 = A.D. 870); but as a matter of fact the entire work is based chiefly on the verses of the Qur'ân.

## Contents:—

1. fol. 1<sup>b</sup>.  
Creation of the Prophetic Light, the World and عرش — کرمی —  
قلم and لوح.
2. fol. 6<sup>b</sup>.  
قصه پریان
3. fol. 8<sup>a</sup>.  
قصه آدم علیه السلام
4. fol. 20<sup>b</sup>.  
قصه شیث علیه السلام
5. fol. 21<sup>b</sup>.  
قصه ادريس علیه السلام
6. fol. 22<sup>b</sup>.  
قصه نوح علیه السلام
7. fol. 28<sup>b</sup>.  
قصه هود علیه السلام
8. fol. 31<sup>b</sup>.  
قصه صالح پیغمبر علیه السلام
9. fol. 33<sup>b</sup>.  
قصه ابراهيم علیه السلام
10. fol. 51<sup>a</sup>.  
قصه لوط پیغمبر علیه السلام
11. fol. 54<sup>a</sup>.  
قصه اسحاق پیغمبر علیه السلام
12. fol. 54<sup>b</sup>.  
قصه یوسف علیه السلام
13. fol. 75<sup>b</sup>.  
قصه ایوب علیه السلام

14. fol. 84<sup>a</sup>.      ابتدای قصه موسی علیه السلام
15. fol. 90<sup>a</sup>.      قصه شعیب علیه السلام
16. fol. 91<sup>a</sup>.      قصه موسی علیه السلام (continued)
17. fol. 113<sup>a</sup>.      قصه قارون لعنة الله عليه
18. fol. 118<sup>b</sup>.      قصه بلعم
19. fol. 125<sup>b</sup>.      قصه یوشع علیه السلام
20. fol. 126<sup>b</sup>.      قصه یونس علیه السلام
21. fol. 137<sup>b</sup>.      قصه داؤد علیه السلام
22. fol. 139<sup>a</sup>.      قصه شداد بن عاد
23. fol. 150<sup>a</sup>.      قصه سلیمان علیه السلام
24. fol. 165<sup>b</sup>.      قصه نصوحا
25. fol. 168<sup>b</sup>.      قصه لقمان حکیم
26. fol. 171<sup>a</sup>.      قصه ذو القرنین
27. fol. 177<sup>b</sup>.      قصه خضر و الیاس علیهما السلام
28. fol. 179<sup>b</sup>.      قصه اصحاب کهف

29. fol. 183<sup>a</sup>. قصه الياس پيغمبر عليه السلام
30. fol. 183<sup>b</sup>. قصه شهر سبا
31. fol. 186<sup>a</sup>. قصه ارميا عليه السلام
32. fol. 186<sup>b</sup>. قصه بخت نصر
33. fol. 190<sup>a</sup>. قصه ذكريا عليه السلام
34. fol. 190<sup>b</sup>. قصه يعيبي عليه السلام
35. fol. 193<sup>b</sup>. قصه عزيز عليه السلام
36. fol. 195<sup>b</sup>. قصه تبع بن مصدع بن دردع
37. fol. 198<sup>a</sup>. قصه مريم رضي الله عنها
38. fol. 205<sup>b</sup>. قصه رفع عيسي عليه السلام در بيت المقدس
39. fol. 220<sup>a</sup>. قصه عبادة الاصنام
40. fol. 221<sup>b</sup>. قصه قوم تبع
41. fol. 222<sup>b</sup>. قصه اهل ضروران
42. fol. 223<sup>a</sup>. قصه اصحاب فيل
43. fol. 225<sup>a</sup>. قصه مولود مهتر عالم صلي الله عليه وسلم

44. fol. 228<sup>b</sup>.

قصه نزول وحي

45. fol. 233<sup>a</sup>.

قصه منب معراج

46. fol. 239<sup>b</sup>.

قصه هجرت رسول صلي الله عليه وسلم

47. fol. 241<sup>b</sup>.

قصه حرب بدر الكبرى

48. fol. 244<sup>b</sup>.

قصه حرب احد

49. fol. 248<sup>a</sup>.

قصه بدر الصغرى

50. fol. 255<sup>b</sup>.

قصه غزوة تبوك

51. fol. 261<sup>b</sup>.

قصه وفات پيغمبر عليه السلام

52. fol. 262<sup>b</sup>.

خلافت ابو بكر

53. fol. 264<sup>a</sup>.

خلافت عمر

54. fol. 266<sup>b</sup>.

خلافت عثمان

55. fol. 267<sup>b</sup>.

خلافت علي

56. fol. 269<sup>a</sup>.

قصه يزيد لعنه الله عليه

Written in a fair Nasta'liq within coloured borders.

Not dated, apparently 18th century.

## HISTORY OF MUḤAMMAD.

No. 484.

fol. 356; lines 18; size  $9\frac{3}{4} \times 6\frac{3}{4}$ ;  $7 \times 4\frac{1}{4}$ .

ترجمہ مولود النبی

## TARJUMAH-I-MAULŪD-UN-NABÎ.

A Persian translation of Sa'îd bin Mas'ûd-ul-Kâzarûnî's history of Muhammad.

Beginning :—

و نه نستعين -- حمد و سپاس بيقيناس خدايِرا كه نور محمد صلي  
الله عليه و آله و سلم پيش از همه چيز آفريد — الخ

No proper title to the work is given anywhere, and there seems to be serious confusion regarding the author and the work. Towards the conclusion the translator twice calls it "Tarjumah-i-Maulûd-i-Muṣṭafâ," e.g. on fol. 355<sup>a</sup>, . . . *كتاب مولود مصطفى*, and again on fol. 355<sup>b</sup>, *تمام مند كتاب ترجمه مولود مصطفى صلوات*; while in the colophon it is called, "Kitâb-i-Maulûd-un-Nabî," *كتاب مولود النبي*.

The work is mentioned, without the translator's name, in Rieu, iii., p. 1026<sup>a</sup>, where it is wrongly styled *تاريخ حسيني*, and even *منتخب الاخبار*, which, however, is quite distinct from the present work. In Ethé, India Office Library Cat., No. 165, and in the colophon of the Bûhâr Library copy, it is called *سير عقيقي*; while two copies, without any title, are noticed in W. Pertsch, Berlin Cat., Nos. 543 and 544.

Again, Hāj. Khal., vol. vi., p. 167, very curiously notes.—

منتقى في سير مولود النبي المصطفى — فارسي, by Sa'id-ud-Din Muhammad bin Mas'ūd-ul-Kāzarūnī (d. A.H. 758 = A.D. 1356), للإمام سعيد الدين محمد بن مسعود الكازروني لمتوفي سنة ٧٥٧ رتب علي عربہ ولدہ, and after enumerating all the divisions, which exactly agree with those in the present copy, remarks that it was rendered into Arabic by Kāzarūnī's son 'Afif-ud-Din, المصنف المسند عفيف الدين. Hāj. Khal., vol. v., p. 548, also mentions Sa'id bin Mas'ūd Kāzarūnī's work, مطالع المصطفويہ مي, a commentary on the *Mashāriq-ul-Anwār* of Radi-ud-Din Hasan bin Muhammad-us-Sigānī, who died in A.H. 650 = A.D. 1252. The same Hāj. Khal. mentions 'Afif-ud-Din in connection with three other works, viz., vol. i., p. 237, اربعين كازروني; vol. ii., p. 537, مسرح بخاري, completed at Shīrāz, Rabi' I., A.H. 766 = A.D. 1364; and iv., p. 52, منشاء, فرع منه في شهر ربيع الاول بمدينه ميراز, which in the introduction of the present copy is said to be a work of Sa'id bin Mas'ūd-ul-Kāzarūnī.

Broek, II., p. 195, also mentions under Sa'id bin Mas'ūd-ul-Kāzarūnī, *al muntaqā fi sirat an nabi al mustafā* (after which, wrongly following Hāj. Khal., *loc. cit.*, he adds the word "persisch" instead of "arabisch") and his two other works, viz., *maulūd an nabi* and *musalsalāt*. The last is included among the works of Sa'id bin Mas'ūd-ul-Kāzarūnī, enumerated in the beginning of the copy.

Now in the preface the translator, referring to Sa'id bin Mas'ūd ul-Kāzarūnī, remarks —

مولف كتاب غادم اعادت نبوه ساگرد اخبار مصطفيه سعيد  
بن مسعود كازروني اسكه الله بصوبه الحان و اماض عليه مجال  
الرحمة والرصوان

The words after كازروني at once suggest that Sa'id bin Mas'ūd was not living at the time of the present translation. Moreover the translator throughout the work introduces Kāzarūnī with the words روح الله روحه.

In the conclusion the translator, who gives his name as 'Afif bin Sa'id bin Mas'ūd bin Muhammad bin 'Alī bin Ahmad bin 'Umar bin Ismā'il Shaykh-ush-Shuyūkh Abi 'Alī Daqqiq, says that he finished the

writing of the work at Shirāz in A.H. 760 = A.D. 1358, that is to say two years after the death of Sa'īd Kāzarūnī.—

تمام شد کتاب ترجمه مولود مصطفی صلوات الله و سلامه علیه  
و آله و صحبه اجمعین و لله الحمد اولاً و آخراً و ظاهراً و باطناً در  
بقعه شیخ کبیر ابی محمد بن عبد الله الخفیف قدس الله سره  
بدمست مترجم ابن کتاب کمتربن بندگان خدای عفیف بن سعید  
بن مسعود بن محمد بن علی بن احمد بن عمر بن اسمعیل شیخ  
الشیوخ ابی علی دقاق برد الله مضجعهم و اصلح شأنه و غفر  
لهم— در روز پنجشنبه عاشورا مبارک سنه ستین و سبعمائة در  
منیراز . . .

In my opinion (i) Hāj. Khal. is right in asserting that 'Afif-ud-Din, the present translator, was the son of Sa'īd bin Mas'ūd-ul-Kāzarūnī, whose genealogy, as given in Ibn-i-Hajar 'Asqalani's (*d. a.h.* 852 = A.D. 1448) *Durar-ul-Kāminah*, vol. ii., fol. 522, exactly agrees with the genealogy given by the translator 'Afif at the end of the present work; (ii) Hāj. Khal. has very seriously confounded the works of the father and the son, and has thus thrown all the subsequent writers into error; (iii) the work is the Persian translation of Sa'īd bin Mas'ūd-ul-Kāzarūnī's history of Muḥammad, entitled by Brock., ii., p. 195, *Maulūd-un-Nabī*, a copy of which is mentioned in the British Museum Cat., No. 920, p. 423, and the divisions of which, as described in the said catalogue, exactly correspond with those of the present work.

In the introduction the translator, 'Afif, after praising God, the Prophet and his companions, states that the author, Sa'īd bin Mas'ūd-ul-Kāzarūnī, after finishing the commentary on the *Mashāriq-ul-Anwār* (*loc. cit.*) and the works *Shifā-ṣ-Ṣudūr* (not mentioned by Brock.), the *Musalsalāt* (not mentioned by Hāj. Khal.), and other works.—

تا شرح منارک الانوار و کتاب شفاء الصدور و مسلسلات

محمديين و ديگر مختصرات را تاليف کردم . . .

thought of writing an authentic biography of the Prophet. With this view, after thoroughly studying the Qur'an and the books of traditions, he wrote the work (the original) in the hope of receiving a reward in the next world.



On fol 119<sup>b</sup> the translator narrates that the author, Sa'id Kāzarūnī, ever desired to behold the Prophet in a dream, and to hear some genuine Ḥadīṣ from his lips, in order that he might deliver the same directly from the Prophet without any Isnād or Catena. And this came about on Thursday night the 5th of Ṣafar, A.H. 732 = A.D. 1331.

The work is divided into four Qisms and a Khātimah —

### QISM I.

Account of the creation of the Prophetic light till the time of Muḥammad's birth, divided into eight Bābs or chapters.—

i. fol. 8<sup>b</sup>.

بَابِ اَوَّلِ در بیان کیفیت ناییدن نور نبوت حضرت رسالت  
صلوات الله و سلامه علیه بین ار وجود و صورت او و ذکر خلق  
طینه طینه او بینش طینه آدم و حدیث صورتهاء پیغمبران علیهم  
الصلوة والسلام

ii. fol. 17<sup>b</sup>.

بَابِ دَوَمِ در بیان بشارت کتب قدیمه و انبیا و دیگران به  
بعثت رسول خدای صلی الله علیه و سلم

iii. fol. 22<sup>a</sup>.

بَابِ سَوَمِ در بیان اخبار جنیان به بعثت حضرت رسالت صلی  
الله علیه و سلم

iv. fol. 25<sup>b</sup>.

بَابِ جِهَارَمِ در ذکر کیفیت منتقل شدن نور نبوت رسول خدای  
صلی الله علیه و سلم از اصلاب طینه بارعام طاهره

v. fol. 40<sup>b</sup>.

بَابِ بِنَجَمِ در غرائب که در مده عمل حصرة رسالت صلی الله  
علیه و سلم به ظهور آمد

vi. fol. 41<sup>b</sup>.

بَابِ مَشْهُمِ در ذکر ولاده و ظهور یمین و برکة حال و کیفیت  
وصع او صلی الله علیه و سلم

vii. fol. 47<sup>b</sup>.

باب هفتم در بیان حوادث که در شب ولادة حضرة رسالت  
ظاهر منده

viii. fol. 49<sup>b</sup>.

باب هشتم در ذکر نسب و آباء و امهات آن حضرة و کیفیت  
وفاد عبد الله و ذکر اسماء رسول الله صلی الله علیه و سلم

It is divided into the following five Fāsṭs or sections —

(1)

فصل اول در ذکر نسب حضرة رسالت صلی الله علیه  
و سلم

(2) fol. 51<sup>b</sup>.

فصل دوم در ذکر بدران او علیه الصلوة و السلام

(3) fol. 53<sup>a</sup>

فصل سوم در ذکر مادران حضرة رساله علیه الصلوة و  
السلام

(4) fol. 54<sup>a</sup>.

فصل چهارم در ذکر وفاد عبد الله

(5) fol. 54<sup>a</sup>.

فصل پنجم در ذکر اسماء رسول بخداي صلی الله  
علیه و سلم

## QISM II.

Events from the time of his birth to his mission, divided into nine  
Bābs.—

i. fol. 55<sup>b</sup>.

باب اول در بیان آنچه در سال ولادة او حادث شده

ii. fol. 56<sup>a</sup>.

باب دوم در بیان حدیث حلیمه و ارضاع و کیفیت کاهن و  
غیر آن

iii. fol 64<sup>a</sup>.

باب سوم در بیان آنچه در سال سوم از مولد حضرت رساله  
بوده — در آن سال منی صدر واقع شد

iv. fol. 67<sup>a</sup>.

باب چهارم در بیان آنچه در سال چهارم و پنجم و ششم از مولد  
حضرت رساله صلی الله علیه و سلم بوده — و در این سال بعدد هر  
سالی فصلیست

v fol 68<sup>b</sup>.

باب پنجم در بیان آنکه در سال هفتم از مولد حضرت رساله  
بوده — و حکایک سبب بن ذی بزن

vi. fol. 72<sup>a</sup>.

باب ششم در بیان آنچه در سال هشتم تا آخر سال یازدهم از  
مولد حضرت رساله علیه الصلوة والسلام بوده

vii. fol 74<sup>b</sup>.

باب هفتم در بیان آنچه در سال دوازدهم تا آخر سال بیست  
و سوم از مولد حضرت رساله بوده

viii. fol. 77<sup>b</sup>.

باب هشتم در بیان آنچه در سال بیست و نهم از مولد حضرت  
رساله بوده و قصه راهب و نزوح غدیجه و ذکر اولاد رسول الله  
صلی الله علیه و سلم

ix. fol 81<sup>b</sup>.

باب نهم در بیان آنچه در سال سی و نهم تا آخر عهل سالگی  
حضرت رساله صلی الله علیه و سلم بوده

### QISM III.

Events from the time of his prophetic mission till his stay in Mecca,  
divided into nine Bābs.—

i. fol. 83<sup>b</sup>.

باب اول در ذکر امارات نبوة او صلی الله علیه و سلم

ii. fol. 88<sup>a</sup>.

باب دوم در بیان آنچه در سال اول از نبوة حضرة رساله صلي الله عليه و سلم بوزده — و صفة نزول وحى و ذكر آن كس كه اول مسلمان شد

iii. fol. 95<sup>b</sup>.

باب سوم در بیان آنچه در سال چهارم و پنجم از نبوة حضرة رساله صلي الله عليه و سلم واقع شده — و مكاره كه از مشركان كننيد — و كيفيت هجرة به حيشه

iv. fol. 102<sup>a</sup>.

باب چهارم در بیان آنچه در سال ششم و هفتم از نبوة بوزده — و ذكر اسلام حمزه و عمر رضي الله عنهما

v. fol. 106<sup>b</sup>.

باب پنجم در بیان آنچه در سال هشتم از نبوة حضرة رساله صلي الله عليه و سلم بوزده — و ذكر عهد كردن قریش بر دشمني بني هاشم و بني مطلب

vi. fol. 110<sup>b</sup>.

باب ششم در بیان آنچه در سال دهم از نبوة بوزده و وفاة خديجه و ذكر ثقيف و جماعت جنیان و تزويج عایشه و سوده رضي الله عنهما

vii. fol. 115<sup>b</sup>.

باب هفتم در بیان آنچه در سال یازدهم از نبوة واقع شده

viii. fol. 116<sup>a</sup>.

باب هشتم در بیان آنچه در سال دوازدهم از نبوة واقع شده — و ذكر معراج — و كيفيت فرض شدن نماز در آن نسب

ix. fol. 125<sup>a</sup>.

باب نهم در بیان آنچه در سال سیزدهم از نبوة بوزده است

## QISM IV.

Events of the Prophet's Hijrah years, divided into eleven Bābs —

i. fol. 128<sup>a</sup>.

باب اول در بیان آنچه در سال اول از هجّره بوده

ii. fol. 159<sup>a</sup>.

باب دوم در بیان آنچه در سال دوم از هجّره بوذه و ذکر نکاح و دامادی علی با فاطمه رضى الله عنهما و تعویل قبله و مرضه رمضان و غزاء بدر

iii. fol. 179<sup>b</sup>.

باب سوم در بیان آنچه در سال سوم از هجّره بوذه و ذکر تزویج حفصه و غزاء احد و ذکر حمزه و دیگر صحابه رضى الله عنهم

iv. fol. 192<sup>a</sup>.

باب چهارم در بیان آنچه در سال چهارم از هجّره بوذه و ذکر غزوات و تزویج امّ سلمه رضى الله عنها

v. fol. 200<sup>b</sup>.

باب پنجم در بیان آنچه از سال پنجم از هجّره بوذه از غزوات و نزول تیمم و قصه بهتان که در حق عایشه رضى الله عنها گفتند و ذکر تزویج زینب بنت جحش و قصه خندق

vi. fol. 218<sup>b</sup>.

باب ششم در بیان آنچه در سال ششم از هجّره بوذه و بعث رسل بملوک اطراف و غراء حدیبیه و اسلام ابی هریره رضى الله عنه

vii. fol. 235<sup>b</sup>.

باب هفتم در بیان آنچه در سال هفتم از هجّره بوذه — و ذکر غزاء خیبر و قصه تعریس و تزویج امّ حبیبه رضى الله عنها

viii. fol. 242<sup>b</sup>.

باب هشتم در بیان آنچه در سال هشتم از هجرت بوده و ذکر  
غزاه فتح و عنین و طائف و ولاده ابراهیم

ix. fol. 259<sup>b</sup>.

باب نهم در بیان آنچه در سال نهم از هجرت بوده و ذکر وفود  
و قصه بتول و حدیث کعب بن مالک و حج ای بکر رضي الله  
عنه

x. fol. 277<sup>a</sup>.

باب دهم در بیان آنچه در سال دهم از هجرت بوده و ذکر وفود  
و قصه جعة الوداع

xi. fol. 285<sup>b</sup>.

باب یازدهم در بیان آنچه در سال یازدهم از هجرت بوده و  
ذکر مسیلمه و عنسی و ذکر مرض حضرت رساله صلي الله عليه  
و سلم و حالات و حوادث که در آن زمان جاری شد و قصه وفات

*Khâtimah*, or conclusion, on the respect and veneration due to the Prophet, his miracles, etc., divided into seven Faisls or sections. In the Arabic original, British Museum copy (*loc. cit.*), it is divided into nine Faisls.—

1. fol. 311<sup>a</sup>.

وصل اول در بیان نهای خدای تعالی و اطهار بزرگی و قدر  
آنحضرت برد حق عز ساه و تعالی

2. fol. 312<sup>b</sup>.

فصل دوم در بیان بعضی از معجزات پیغمبر صلي الله عليه  
و سلم

3. fol. 320<sup>a</sup>.

فصل سوم در بیان رعایه حقوق حضرت رساله صلي الله عليه  
و سلم که بر مخالفین واجب و لازم است

4. fol. 326<sup>a</sup>.

فصل چهارم در ذکر لزوم محبة حضرت رساله صلي الله عليه  
و سلم و فواید بسیار

5. fol. 333<sup>b</sup>.

فصل پنجم در بیان صلوات بر رسول الله صلی الله علیه و سلم و ذکر مرص و استعجاب و مضابل و کیفیه آن و مزمه تارک آن

6. fol. 339<sup>b</sup>

فصل ششم در بیان آنچه در حق حضرة رساله صلوات الله و سلامه علیه سبّ و نقص بود و تکفیر غایب و سب کننده و مکذّب آنحضرة و نادبب آن کس که اصامت و نسبت غیر لایق بآن حضرت کند و ذکر سبّ ببعمران و ملائکه علیهم السلام و اهل بیت و صحابه رضى الله عنهم اجمعین

7. fol. 333<sup>a</sup>

فصل هفتم در ذکر عروس النبی صلوات الله و سلامه علیه فی الاولین و الاخرین

This valuable old copy is dated A.H. 841. The Dāls are generally marked with a diacritical point

The colophon runs thus —

تم کتاب مولود النبی صلی الله علیه و سلم بعون الملك  
المعبود علی بد اصغت عباد الله اصلح الله شأنه فی آخر يوم  
النلتا رابع عشرین شهر صفر غنم نالعیبر و الطفر لیس، اعدی و  
اربعین و ثمانمائة الهجره --

Corrections and marginal notes are to be found throughout the copy

Written in a clear and beautiful Naskh, within gold-ruled borders, with an illuminated head-piece at the beginning.

## No. 485.

fol. 273, lines 23; size  $10\frac{1}{2} \times 6\frac{1}{4}$ ,  $7\frac{1}{4} \times 3\frac{3}{4}$ .

## درج الدرر

## DURJ-UD-DURAR.

A unique copy of a detailed history of Muhammad, written in A.H. 858 = A.D. 1454, by Amīr Sayyid Aṣīl-ud-Dīn 'Abd Ullāh bin 'Abd-ur-Raḥmān ul-Ḥusaynī ush-Shīrāzī, امیر سید اصیل الدین عبد الله بن عبد الرحمن الشیرازی.

Beginning.—

اللهم صل علي شجرة اصلها اصیل و فرعها نبیل و غارسها  
جبرئیل و حارسها رب جلیل الخ

The full title of the work as given in the preface is —

درج الدرر و درج الغرر في بيان ميلاد سيد البشر

The author, who in the preface calls himself عبد الله بن عبد الرحمن الحسيني المشتهر بين كل لفظ باصيل الواعظ Shīrāz, and was a pious man of vast learning, well versed in Tafsīr, Ḥadīṣ and Inshā. During the time of Sultān Abū Sa'īd he came to Herat, where he spent a great portion of his life. Khwānd Amīr, in his Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 335, speaks highly of the author's literary achievements, and states that besides delivering religious sermons once a week in the Masjid of Gauhar Shād Āgā, Aṣīl-ud-Dīn, in every month of Rabi' I., used to read his Milād-i-Nabī (history of Muḥammad) which was attentively listened to, and highly appreciated, by large assemblies. According to Ḥabīb-us-Siyar (*loc. cit.*) the author wrote another work entitled مزارات شیراز. His brother's son Amīr Sayyid 'Aṭā Ullāh-ul-Ḥusaynī, the author of the well-known work Rauḍat-ul-Aḥbāb, is mentioned later on (No. 496). Aṣīl-ud-Dīn died on the 17th of Rabi' II., A.H. 883 = A.D. 1478. See also Hāj. Khal, vol. iii., p. 222, where the author's death is placed in A.H. 884. 'Alī Shīr Qānī in the preface to his Tuḥfat-ul-Kirām speaks highly of Aṣīl-ud-Dīn's Durj-ud-Durar.



In the preface the author states that he first wrote a history of Muḥammad entitled *كتاب المجتبي في سيرة المصطفى*, which he based on most reliable and authentic sources, and which was so highly appreciated that every year in Rabi' I. it was read in the assemblies of learned men, kings, ministers and nobles, but as the work, which he had divided into twenty-eight chapters (*majlis*), was an exhaustive one, he intended to make an abridgement of it so that it might be more conveniently read and more accessible to the public. This idea, the author says, he cherished for a long time, but on account of various cares and troubles consequent on his separation from home and relatives, he could not carry out his plan. Towards the end of A.H. 858 = A.D. 1454, during the time of Sulṭān Abū Sa'īd's reign, when the author went to Herat, some drafts of his extracts from the *Mujtabā* were once read in one of the assemblies organised by Shād Mulk Begam, and met with instant applause even from the Begam herself, who is thus designated by the author —

بملازمت نواب کامیاب حضرت مہد علیا و مستر عطی . . .  
 مستخدمہ سلاطین زمان مریئہ خواقین دوران . . . مناد ملک  
 بیگم ابنہ السلطان بن السلطان بن السلطان نامر مناسبر العدل و  
 الاحسان . . . الواصل الی جوار الرحمة الرحیم الرعس مغیب  
 المملکة و الدنيا و الدین محمد سلطان ابن السلطان السعبد الحمید  
 المبرور المنتحی الی فرادیس الشمس بامداد عنابه الملك الکبر  
 غیاب الدولة و الدنيا و الدین امیر زاد جهانگیر ابن السلطان  
 الاعظم المغفور و العاقان الاکرم المسکور صاحب فران اقالیم  
 السلطنة و الایالة . . . قطب مشور السلطنة و الدنيا و الدین امیر  
 تیمور کورکان بخد الله تعالی طلال عصمتها و معدلتها علی مفارق  
 الانام . . . الخ

Thus encouraged the author at once set himself to the task and wrote the present abridgement, dividing it into twelve sections (*majlis*). He dedicated it to Shād Mulk Begam. He adds that in writing it he has made suitable alterations and valuable additions from authentic sources, and has inserted throughout verses mostly of his own composition. The author concludes each *majlis* with the praise of his patroness, Shād Mulk Begam.

The author does not clearly mention the subjects treated in each majlis, nor are they indicated by any headings or rubrics; but from a detailed table of contents attached in a different hand at the beginning of the MS. we can make the following extract.—

## MAJLIS I.

fol. 13<sup>a</sup>.

وصیت در نهادن نور محمدی صلی الله علیه و سلم از شیت  
تا عبد الله

## MAJLIS II.

fol. 24<sup>b</sup>.

نزل صحیفه آدم علیه السلام در احوال آنحضرت صلی الله  
علیه و آله و سلم

fol. 25<sup>a</sup>.

ذکر بسارت نوح نجی و ابراهیم علیهما السلام بوجود منریف  
علیه السلام

fol. 26<sup>a</sup>.

ذکر بسارت تورب و ربور و انجیل بوجود شریف علیه السلام

fol. 29<sup>a</sup>.

م شاهد اول حکایت نبع اکبر و اخبار بهود

fol. 30<sup>a</sup>.

م شاهد دوم حکایت سیف ذی بزن حاکم حبشه

fol. 32<sup>a</sup>.

نثل ابو عامر راهب از زبان جنیان

fol. 34<sup>b</sup>.

ذکر و افعه مرئد بن عبد کلال و تعبیر کردن کاهنه خواب او  
را و غیر دادن او از ظهور نبوت سید البشر

fol. 36<sup>a</sup>.

ذکر خواب عبد المطلب و دلالت آن بر وجود سید المرسلین

fol. 40<sup>b</sup>.

علامات و امارات مدت حمل آنحضرت صلی الله علیه و سلم

fol. 41<sup>a</sup>.

حوادث و وقایع و کرامات سب ولادت آنحضرت صلعم

## MAJLIS III.

fol. 54<sup>a</sup>.

در ذکر کنسیدن آنحضرت سیر مادر خود آمنه هفت روز

fol. 54<sup>b</sup>.

بیان داب قبایل عرب و بردن حلیمه آنحضرت را با چهره دایکی

fol. 58<sup>a</sup>.

در سال منسم از ولادت آمنه را داعیه پرورش خوبشان مادری  
پدید آمد

fol. 58<sup>b</sup>

در سال هفتم از ولادت خواجه کائنات عبد المطلب با بعضی  
از اشراف مکه جهت تهنیت سلطنت سیف بن ذی یزن بجانب  
حیثه رفتند

fol. 58<sup>b</sup>.

در سال هشتم از ولادت عبد المطلب فوت شد

fol. 59<sup>a</sup>.

در سال نهم بمولی آنحضرت صلعم همراه ابو طالب متوجه  
جانب سام شد —

fol. 59<sup>a</sup>.

در روایتی در سال یازدهم نوبتی دیگر منی صدر بوقوع پیوست

## MAJLIS IV.

fol. 72<sup>b</sup>.

ذکر مبدا مامات نبوه و بیان حکمت آن و ذکر غار حرا و  
ذکر تعبد آن حضرت پیس از نبوت

fol. 74<sup>b</sup>.

ذکر نزول و ظهور جبرئیل بر آنحضرت صلعم

fol. 76<sup>a</sup>.

ذکر اسلام ورقه بن نوفل و ذکر توفیق اسلام خدیجه کبری و  
ذکر اسلام علی بن ابی طالب رض و ذکر اسلام ابی بکر صدیق  
رض و جمعی که بعد ارو مسلمان شدند و ذکر صفت نزول  
وحی —

fol. 78<sup>b</sup>.

ذکر هجرت مسلمانان بعینه و ذکر مراجعت مهاجران بمکه

fol. 79<sup>a</sup>.

ذکر اسلام حمزه بن عبد المطلب و عمر خطاب رض

fol. 81<sup>a</sup>.

ذکر واقعه بعاف و ذکر غلبه فارس بر اهل روم و ذکر معاهده  
قریش و محبوس کشتن پیغمبر و بنی هاشم و بنی المطلب در  
شعب ابو طالب و ذکر خروج ایشان از شعب و ذکر وفات ابو  
طالب —

fol. 84<sup>a</sup>.

ذکر سال وفات خدیجه کبری و ستم از فضایل او و ذکر اولاد  
او از پیغمبر صلعم

fol. 86<sup>b</sup>.

ذکر مدت معادات قریش و کفالت ابو لهب آنحضرت صلعم  
را و آمدن آنحضرت صلعم بقبیلۀ قحطان (قحطان) و توجه فرمودن  
بجانب طائف —

fol. 88<sup>a</sup>.

ذکر رسیدن وفد جن بملازمت پیغمبر صلعم و اسلام ایشان و  
ذکر رسیدن جنیان بملازمت پیغمبر در مکه

fol. 88<sup>b</sup>.

ذکر توجه آنحضرت از بطن نخله بجانب مکه

fol. 89<sup>a</sup>.

ذکر تزوج عایشه صدیقه و سوده و ذکر اسلام انصار

#### MAJLIS V.

fol. 93<sup>b</sup>.

بیان قصه معراج آنحضرت صلعم

fol. 102<sup>b</sup>.

بیان بیعت عقبه ثانیه

## MAJLIS VI.

fol. 110<sup>b</sup>.

ذکر خروج پیغمبر صلعم با ابو بکر رض از غار و رفتن ایشان  
بمدینه

fol. 120<sup>a</sup>.

ذکر وفات و فضایل عایشه صدیقہ رض

fol. 121<sup>b</sup>.

ذکر حوادث سال دوم از هجرت و ذکر تزویج علی بن ابی  
طالب و فاطمه زهرا

fol. 125<sup>a</sup>.

غزوہ بدر کبری

## MAJLIS VII.

fol. 135<sup>a</sup>.

غزوات آنحضرت

fol. 152<sup>b</sup>.

ذکر تولد حضرت حسین بن ابی طالب

## MAJLIS VIII.

fol. 158<sup>b</sup>.

قصہ زید و زینب رض

fol. 160<sup>a</sup>.

غزوات

fol. 176<sup>a</sup>.

فرستادن آنحضرت صلعم رسایل بهرقل و کسری و غیرهما  
و مضمون مکتوب هرقل و دبگران

## MAJLIS IX.

fol. 184<sup>b</sup>.

غزوہ خیبر

fol. 189<sup>b</sup>.

بیان زفاف ام حبیبہ دختر ابو سفیان

fol. 194<sup>b</sup>.

بیان غزوہ فتح مکہ

fol. 201<sup>a</sup>.

غزوة حنین

fol. 205<sup>a</sup>.

بیان تولد ابراهیم پسر آن حضرت و وفات زینب و کفن او

## MAJLIS X.

fol. 211<sup>b</sup>.

بیان غزوة تبوک

fol. 217<sup>b</sup>.

فرستادن علی بن ابی طالب را با جمعی بقبیله طی

fol. 218<sup>b</sup>.

بیان فرستادن آنحضرت صلعم ابو بکر صدیق را با سپید نفر بمکه

برای حج

fol. 220<sup>a</sup>.

بیان آمدن مسیلمه کذاب بمدینه و التماس خلافت نمودن از

حضرت و مایوس شدن

fol. 221<sup>a</sup>.

بیان توجه معاذ بن جبل از اکناف یمن

fol. 221<sup>a</sup>.

بیان عجة الوداع

fol. 225<sup>b</sup>.

قصه غدیر خم

fol. 226<sup>b</sup>.

بیان ماکولات و مشروبات و ملبوسات آنحضرت

fol. 231<sup>b</sup>.

بیان وقایع کلیه که در آخر عمر مید المرسلین واقع شد —

fol. 232<sup>a</sup>.

بیان رفتن خالد بن الولید باجمعی بسر طایفه که دعوی نبوة

کرده بود

## MAJLIS XI.

fol. 237<sup>a</sup>.

بیان اسماء شریف که نود و هفتند و القاب مستطاب نبوت مآب

صلعم

fol. 241<sup>a</sup>.

بیان افعال و اوضاع آنحضرت منقسم بچند قسم است

## MAJLIS XII.

دکروفات آنحضرت صلی الله علیه وسلم

fol. 268<sup>a</sup>.

بیان مفصلات اناث البیت و متصرفات آنحضرت صلعم از

اسلحه و دواب و غیرهما

Written in a beautiful minute Nasta'liq.

Not dated, apparently 12th century A.H.

The seal of a certain Muhammad Ashraf 'Ali, dated A.H. 1260, is affixed at the beginning as well as at the end of the MS.

## No. 486.

fol. 582; lines 25; size  $13 \times 8\frac{1}{2}$ ;  $9\frac{3}{4} \times 5\frac{1}{2}$ .

## معارج النبوة

## MA'ARIJ-UN-NUBUWWAT.

A detailed history of Muhammad.

The full title of the work given by Rien, p. 149, is معارج النبوة مدارج النبوة ; but in the preface of the present copy, as well as in the following copy, the work is correctly styled معارج النبوة في مدارج الفتوة.

Author: Mu'īn bin Ḥājī Muhammad ul-Farāhī, مولانا معین بن حاجی محمد الفراهی.

Beginning:—

ربنا آتانا من لدك رحمة وهى لنا من امرنا رشدا — حمدكه  
صحائف لطائف النح

Maulânâ Mu'in-ud-Dîn ul-Farâhî, better known as Mu'in-ul-Miskîn, was the son of Maulânâ Sharaf-ud-Dîn Hâjî Muḥammad ul-Farâhî, a man of great learning in the time of Mirzâ Abul Qâsim Bâbur. Mu'in's brother, Maulânâ Nizâm-ud-Dîn Muḥammad (*d.* A.H. 900 = A.D. 1494), also a learned man of considerable reputation, was the Qâdî of Herat for a long time, which post Mu'in held, after his brother's death, for one year. Mu'in is said to have been a man of encyclopædic knowledge, and as such he is very highly spoken of by the author of the *Ḥabib-us-Siyar*. He also composed poetry in which he adopted the poetical title of Mu'in, and he is said to have been an expert in writing swift hand. Mu'in was revered for his piety, and it is said that on Fridays, when he used to deliver religious lectures in the Jâmi' Masjid of Herat, large numbers of nobles and men of high rank listened spell-bound by his eloquence. He died in A.H. 907 = A.D. 1501, and was buried by his brother's side in the tomb of Khwâjah 'Abd Ullah Anṣârî. See *Ḥabib-us-Siyar*, vol. iii., Juz 3, p. 338.

In the preface the author, after dwelling at length upon the praise of God and the Prophet, states that he had spent more than thirty years in the study of tradition, and had collected materials for two works which were not ready for publication, viz., a commentary on the Qur'ân called *تفسير بحر الدرر*, and a collection of forty traditions, *اربعين مسمي بروصه الواعظين في احاديث سيد المرسلين*. He further adds that he was very strongly urged by an eminent doctor of the Muhammadan law to write a history of Muḥammad. He accordingly began the present work in Rabi' I., A.H. 891 = A.D. 1486 (but see Ethé, *India Office Lib. Cat.*, No. 138, where it is said that, according to a note in Ouseley 364, in the Bodleian Library, a considerable portion of the work, corrected and revised by the author himself, already existed in A.H. 866 = A.D. 1461).

In the conclusion of the work Mu'in says that he had intended to write a second volume, giving an account of the first four *Khalîfs* and the Imâms, but was induced by some of his friends to complete the *Baḥr-ul-Durar*, for which he had collected sufficient materials.

For the present work see. *Hâj. Khal.*, iii., pp. 20 and 513, v., pp. 12, 251 and 608; Rieu, i., p. 149; J. Aumer, p. 100, G. Flügel, ii., p. 391; Stewart's Catalogue, p. 22; Ouseley's Catalogue, Nos. 514-516, *Biblioth. Sprenger*, No. 133; King's College, Cambridge, No. 109; Ethé. *Bodl. Lib. Cat.*, Nos. 128-130; Ethé, *Ind. Office Lib. Cat.*, Nos. 138-144. A Turkish translation of the work is mentioned by Hammer, *Jahrbucher*,



vol. 71, Anz. Blatt., p. 50, and has been printed at Constantinople, A.H. 1257.

The work is divided into a Muqaddimah, four books (Rukn) and a Khâtimah. The contents are as follows:—

Muqaddimah, in five chapters (فصل):—

- (1) Praise of God, fol. 7<sup>a</sup>.

فصل اول در تحمیدات

- (2) Invocations, fol. 18<sup>a</sup>.

فصل دوم در مناجات باری تعالی

- (3) Praises of Muḥammad, fol. 32<sup>b</sup>.

فصل سیم در نعوت سید کائنات علیه افضل الصلوات

- (4) Muḥammad's special qualities and distinctions, fol. 47<sup>b</sup>.

فصل چهارم در خصایص و فضایل حضرت رسالت

بناهی

- (5) On rewards for praising Muḥammad and praying for him, fol. 68<sup>b</sup>.

فصل پنجم در بیان فضایل صلوات بر حضرت صلی

الله علیه وسلم

Rukn I., in eight chapters (Bābs) —

- (1) The Prophetic light which transmigrated into Muḥammad through other prophets, fol. 81<sup>b</sup>.

باب اول در ذکر کیفیت خلق نور محمدی صلی الله

علیه وسلم

- (2) Âdam, fol. 88<sup>a</sup>.

باب دوم در ذکر خلق آدم

- (3) Shīʿ and his descendants down to Idrīs, fol. 115<sup>a</sup>.

باب سیم در بیان ولادت شیع و احوال و اوضاع

فرزندان او بطناً بعد بطن تا بادریس پیغمبر علیه السلام

- (4) Idrīs, fol. 124<sup>a</sup>.

باب چهارم در ذکر احوال ادريس پیغمبر علیه السلام

- (5) Nâh, fol. 126<sup>a</sup>.

باب پنجم در ذکر نوح نجي عليه الصلوة والسلام

- (6) Hâd, fol. 136<sup>a</sup>.

باب منشم در بیان احوال هود پیغمبر عليه السلام

- (7) Ibrâhîm, fol. 140<sup>a</sup>.

باب هفتم در بیان احوال ابراهيم عليه السلام

- (8) 'Abd-ul-Muttalib, fol. 182<sup>a</sup>.

باب هشتم در ذکر عبد المطلب

Rukn II., in seven Bâbs —

- (1) Prophecies and forebodings of Muhammad's advent, fol. 195<sup>b</sup>.

باب اول در ذکر بسایر به بعثت آنحضرت صلي الله عليه وسلم

- (2) Muḥammad's names and surnames, fol. 213<sup>b</sup>.

باب دوم در ذکر کنیة اسمي و القاب آنحضرت صلي الله عليه وسلم

- (3) Birth of Muḥammad, his suckling, weaning and the splitting of his breast, fol. 215<sup>b</sup>.

باب سیم در ذکر ولادت آنحضرت صلي الله عليه و سلم و ارضاع و فطام و شق صدر

- (4) Events from his sixth to his thirteenth year, fol. 231<sup>b</sup>.

باب چهارم در وقایعي که از سال ششم (پنجم wrongly styled) تا سال سیزدهم از ولادت بطهور رسید —

- (5) Events from his thirteenth to his twentieth year, fol. 235<sup>b</sup>.

باب پنجم در واقعات سال سیزدهم از ولادت آنحضرت صلي الله عليه و سلم تا سال بیستم

- (6) Events of his twenty-fifth year, fol. 240<sup>b</sup>.

باب مشتم در ذکر واقعاتي که در سال بیست و پنجم  
از ولادت بظهور پیوسته

- (7) Events of his thirty-fifth year, fol. 246<sup>b</sup>.

باب هفتم در ذکر وقایع سال سی و پنجم (wrongly  
بست و پنجم styled) از ولادت آنحضرت صلی الله علیه  
و سلم

Rukn III, in five Bābs.—

- (1) Descent of the inspiration, fol. 250<sup>b</sup>.

باب اول در نزول وحی بر آنحضرت صلی الله  
علیه و سلم

- (2) Events of the fifth year of the Mission and the emigration  
of some of the companions to Abyssinia, fol. 267<sup>b</sup>.

باب دوم در ذکر وقایع سال پنجم از بعثت  
(wrongly called هجرت) آنحضرت و بیان مهاجرت  
اصحاب بجانب حبشه

- (3) Events from the seventh to the tenth year of the mission,  
fol. 280<sup>a</sup>.

باب سیم در وقایع سال هفتم تا سال دهم از بعثت

- (4) The Mi'raj, fol. 294<sup>b</sup>.

باب چهارم در ذکر معراج حصر رسالت صلی  
الله علیه و سلم

- (5) The second covenant of the 'Aqabah and the emigration of  
some companions to Madinah, with an account of the  
other events of the thirteenth year of his mission,  
fol. 359<sup>b</sup>.

باب پنجم در ذکر عقیقه ثانیه و هجرت اصحاب  
بجانب مدینه مکینه و باقی واقعاتي که در سال  
سیزدهم از بعثت بظهور پیوسته

Rukn IV., in fourteen Bābs.—

- (1) The Hijrah, fol. 363<sup>b</sup>.

باب اول در هجرت آنحضرت صلی الله علیه و سلم

- (2) Events of the first year of the Hijrah, fol. 371<sup>a</sup>.

باب دوم در واقعات سال اول از هجرت

- (3) Events of the second year of the Hijrah, fol. 377<sup>b</sup>.

باب سیم در وقایع سال دوم از هجرت  
المسلمین صلی الله علیه و سلم

- (4) Expedition of Badr, fol. 383<sup>b</sup>.

باب چهارم (wrongly styled سیم) در اموری که در  
غزو بدر واقع بوده

- (5) Events of the third year of the Hijrah, fol. 404<sup>a</sup>.

باب پنجم (چهارم wrongly styled) در ذکر وقایع  
سال سیم از هجرت آنحضرت صلی الله علیه و سلم

- (6) Battle of Uhud, fol. 407<sup>a</sup>.

باب ششم (omitted here) در ذکر غزو موحشه احد

- (7) Events of the fourth year of the Hijrah, fol. 422<sup>a</sup>.

باب هفتم (پنجم wrongly styled) در وقایع سال  
چهارم از هجرت

- (8) Events of the fifth year of the Hijrah, fol. 428<sup>b</sup>.

باب هشتم (ششم wrongly styled) در بیان وقایع  
سال پنجم از هجرت نبویه صلی الله علیه و سلم

- (9) Events of the sixth year of the Hijrah, fol. 446<sup>b</sup>.

باب نهم (هفتم wrongly styled) در بیان وقایع سال  
ششم از هجرت حضرت محمدیه صلی الله علیه و سلم

- (10) Events of the seventh year of the Hijrah, fol. 462<sup>b</sup>.

باب دهم (wrongly styled هشتم) در وقایع سال  
هفتم از هجرت حضرت رسالت صلی الله علیه و سلم

- (11) Events of the eighth year of the Hijrah, fol. 473<sup>a</sup>.

باب یازدهم (wrongly styled نهم) در واقعات سال  
هشتم از هجرت حضرت رسالت صلی الله علیه و سلم

- (12) Events of the ninth year of the Hijrah, fol. 498<sup>b</sup>.

باب دوازدهم (wrongly styled دهم) در وقایع سال  
نهم از هجرت حضرت رسالت صلی الله علیه و سلم

- (13) Events of the tenth year of the Hijrah, fol. 514<sup>b</sup>.

باب سیزدهم (wrongly styled یازدهم) در ذکر وقایع  
سال دهم از هجرت حضرت رسالت صلی الله علیه  
و سلم

- (14) Events of the eleventh year of the Hijrah, fol. 521<sup>b</sup>.

باب چهاردهم (wrongly styled دوازدهم) در وقایع  
سال یازدهم از هجرت

Khâtimah, on the Miracles, in two Bâbs.—

- (1) Spiritual Miracles, fol. 543<sup>b</sup>.

باب اول در معجزات عقلیه حضرت محمدیه صلی  
الله علیه و سلم

- (2) Sensible Miracles, fol. 546<sup>a</sup>.

باب دوم در بیان معجزات حسی

The work has been repeatedly printed in the East.

Written in clear Nasta'liq on coloured papers, within gold ruled borders, with an illuminated head-piece.

Dated A.H. 1001.

**No. 487.**

fol. 224; lines 29; size  $15\frac{1}{4} \times 10$ ;  $12 \times 6\frac{1}{2}$ .

The first half of the Ma'ârij-un-Nubuwwat containing.—

Muqaddimah, fol. 6<sup>b</sup>.

Rukn I., fol. 76<sup>b</sup>.

This Rukn at the end is dated 1057.

Rukn II., fol. 178<sup>b</sup>.

**No. 488.**

fol. 225–481; lines and size, same as above.

The second half of the same work, being a continuation of the preceding copy:—

Rukn III., fol. 225<sup>b</sup>.

Rukn IV., fol. 308<sup>b</sup>.

Khâtimah, fol. 452<sup>a</sup>.

Both the volumes are the handiwork of the same scribe, and are written in ordinary but distinct Nasta'liq hand, within gold and coloured ruled borders, with a profusely illuminated double-page 'Unwân at the beginning of the first volume, and an illuminated head-piece at the beginning of each Rukn.

A detailed table of contents of both the volumes, comprising thirteen pages, is prefixed to the first volume in a later hand.

**No. 489.**

fol. 452; lines 18; size  $12 \times 8\frac{3}{4}$ ;  $8\frac{3}{4} \times 5\frac{1}{4}$ .

سير النبي

**SIYAR-UN-NABÎ.**

A detailed history of Muhammad's life, translated, as stated by Dr. Ethé (India Office Lib. Cat., No. 136), from some Arabic original. The MS. is defective at the beginning as well as at the end, and consequently the name of the author or the translator could not be traced.

The authorities or sources quoted in the course of the narrative are numerous; e.g. Muḥammad bin Sīrīn (*d.* A.H. 110 = A.D. 728); Bukhārī (*d.* A.H. 256 = A.D. 869); Bayhaqī (*d.* A.H. 458 = A.D. 1066); Ibn-i-ʿAsākir (*d.* A.H. 571 = A.D. 1176); Sirāj-ul-ʿUqūl by Muḥammad bin Muḥammad-ul-Barri (*d.* A.H. 576 = A.D. 1180); ʿAbd-ul-ʿAzīm Mundirī (*d.* A.H. 656 = A.D. 1258); Zāhidī (*d.* A.H. 658 = A.D. 1259); Yāfiʿī (*d.* A.H. 768 = A.D. 1367); Damirī (*d.* A.H. 808 = A.D. 1405); Majd-ud-Dīn Firūzābādī (*d.* A.H. 817 = A.D. 1414), and many others. Verses from Persian poets, viz. ʿAttār, Nizāmī, Saʿdī, Ḥāfiẓ and Jāmi (*d.* A.H. 898 = A.D. 1492) are quoted throughout.

The work is divided into forty-five Faṣls and a *Khātimah*. The first four Faṣls are missing and the MS. abruptly opens thus in the middle of the fifth Faṣl.—

تا بروم و اورا باز مکه آوردم آنمرد گفت اینک منتر من  
ایستاده بران سوار شو و برو مطلب برننست و میراند الخ

(6) fol. 11<sup>a</sup>.

فصل ششم در ذکر حمل حبیب الله و وفات پدرش عبد الله

(7) fol. 14<sup>a</sup>.

در بیان کیفیت ولادت آنصاحب سعادت

(8) fol. 22<sup>b</sup>.

در ذکر حوادثی که در شب ولادت آن اختو برج سعادت  
ظاهر شد —

(9) fol. 27<sup>a</sup>.

در بیان ارضاع و کیفیت احوال مرضعۀ او صلعم

(10) fol. 36<sup>a</sup>.

در بیان منق صدر شریف و شرح سینۀ با مکینۀ آن الطف  
از هر لطیف

(11) fol. 39<sup>b</sup>.

در بیان وفات آمنه و کفالت عبد المطلب آنحضرت صلعم

(12) fol. 43<sup>b</sup>.

در بیان وفات عبد المطلب و کفالت کردن ابو طالب حضرت  
رسالت را صلعم

(13) fol. 48<sup>a</sup>.

در بیان تجارت آنحضرت ببضاعت خدیجه و فرود آمدن قبه  
آسمانی

(14) fol. 54<sup>a</sup>.

در بیان تعمیر کعبه و کیفیت بناء آن

(15) fol. 65<sup>a</sup>.

در بیان زمان بعثت آنحضرت و کیفیت بدایت وحی بر آن  
صاحب درایت علیه شریف التحیه

(16) fol. 72<sup>b</sup>.

در بیان کیفیت نزول وحی

(17) fol. 74<sup>b</sup>.

در بیان اخبار احوال اهل کتاب و هوائی و جنیان و وحوش  
بیابان

(18) fol. 83<sup>a</sup>.

در بیان حوادث که در زمان بعثت وقوع یافته

(19) fol. 87<sup>b</sup>.

در ا چهار دعوت خیر البریه منرا یف التحیه و ذکر مصابرت  
آنحضرت بر اذیت کفره مچره بد سچیه و اسلام حمزه و عمر نیکو  
سیر رض

(20) fol. 100<sup>a</sup>.

در بیان هجرت عصابه صحابه بعبینه

(21) fol. 104<sup>b</sup>.

در بیان محاورات قریش با آنحضرت و افتراحات ایشان ازو  
صلعم

(22) fol. 110<sup>b</sup>.

در بیان وقایع سال هفتم از نبوت و غالب آمدن لشکر  
فارس بر روم و معاهدت قریشیان مذموم

(23) fol. 115<sup>a</sup>.

در بیان وفات ابو طالب و خدیجه وتوجه آنحضرت بطایف  
و دعوت جن و پریان و مزاحمت با موده

(24) fol. 122<sup>b</sup>.

در بیان معراج ان سراج و حاج صلعم



(25) fol. 142<sup>a</sup>.

در ذکر بیعت با اهل مدینه

(26) fol. 145<sup>a</sup>.

در بیان مشاورت قریشیان در شان آن حضرت و ذکر کیفیت  
هجرة آنجناب صلعم بمدینه میمونه با خیر الاصحاب در سال چهار  
دهم از بعثت

(27) fol. 153<sup>b</sup>.

در بیان نزول حضرت صلعم با مکینه بمدینه میمونه و  
استقبال اهل انجا و ذکر روزة عاشورا و شرح ازان و زفاف  
عایشه و تکلم کرک و حکایت سلمان فارسی رض

(28) fol. 166<sup>b</sup>.

در ذکر واقعات سال دوم از هجرت و تزویج فاطمه

(29) fol. 171<sup>a</sup>.

در بیان جهاد و مراتب او و اعداد مغازی حضرت نبوی  
صلعم

(30) fol. 186<sup>b</sup>.

در بیان حال سال سیوم هجرت از غزاء سوابق و قتل کعب  
بن اشرف و نکاح حفصه و غزاء احد و ذکر قتل حمزه و غیر  
آن —

(31) fol. 200<sup>b</sup>.

در ذکر واقعات سال چهارم از هجرت آنحضرت صلعم

(32) fol. 211<sup>a</sup>.

در ذکر وقایع سال پنجم از غزوات و نزول آیت نیم

(33) fol. 230<sup>b</sup>.

در ذکر وقایع سال ششم از غزاء بنی النخیان و غابه و نماز  
استسقا و قتل ابورافع

(34) fol. 239<sup>a</sup>.

در بیان مرستادن نامه بملوک و اطراف

(35) fol. 249<sup>a</sup>.

در وقایع سال هفتم

(36) fol. 254<sup>a</sup>.

در وقایع سال هشتم

(37) fol. 268<sup>a</sup>.

در ذکر وقایع سال نهم از هجرت

(38) fol. 283<sup>a</sup>.

در ذکر واقعات سال دهم از آمدن وفود و حجت الوداع

(39) fol. 299<sup>a</sup>.

در بیان شمه از اخلاق و صفات و ذکر نبذه از شمایل ذات  
حضرت صلعم

(40) fol. 306<sup>a</sup>.

در ذکر بعضی از معجزات طاهرات آنحضرت صلعم

(41) fol. 315<sup>a</sup>.

در بیان حادثات سال یازدهم از هجرت مشتمل بر مرض  
وفات آنحضرت صلعم

(42) fol. 334<sup>a</sup>.

در بیان صفت مرض رسول الله و تمامی کیفیت وفات و  
دفن و نماز برو صلعم

(43) fol. 363<sup>a</sup>.

در ذکر تعظیم صحابه بزرگوار و خلفاء اربعه نامدار و مناقب  
محبین و منال مبغضین ایشان و بیان دوستی با اهل بیت

(44) fol. 382<sup>b</sup>.

در فضیلت صلوٰه بر سید کائنات علیه شرایف الصلوٰه و  
لطایف التّحیات

(45) fol. 390<sup>b</sup>.

در بیان دوستی حضرت رسالت صلی الله علیه و سلم و ذکر  
غمخواری امت و عزت او در روز قیامت

Khâtimah, fol. 444<sup>b</sup>; beginning:—

ای مستمعان میلاد حضرت محمدی و ای سامعان مولد جناب  
احمدی علیه شرایف التّحیات الابدی السرمدی النع

The *Khâtimah* (conclusion) is devoted to religious admonitions and prayers to God. The MS. breaks off after some verses of مناجات, which begins thus on fol. 451<sup>a</sup>.—

کریما به بخشای بر حال ما  
که هستم اسیر کمند هوا

The last two folios are badly damaged and pasted over with paper in several places.

A copy of the work, in two separate volumes, Nos. 136 and 137, is mentioned in *Ethé, Ind. Office Lib. Cat.*

The present copy is written in clear *Nasta'liq*, within gold and coloured ruled borders.

Apparently 10th century A.H.

No. 490.

fol. 630, lines 27; size  $11\frac{3}{4} \times 6\frac{3}{4}$ ;  $9\frac{3}{4} \times 4\frac{3}{4}$ .

مدارج النبوة

## MÂDARIJ-UN-NUBUWWAT.

A detailed history of Muhammad.

By 'Abd-ul-Haqq bin Sayf-ud-Din ud-Dihlawî.

Beginning:—

هو الاول و الآخر و الطاهر و الباطن و هو بكل شيء عليم الح

This well-known prolific Indian writer is not only admitted as an authority in traditions by all subsequent Muhammadan doctors, but is equally reckoned a saint of great piety and renown. 'Abd-ul-Hamid Lâhûrî, in his *Bâdshâh Nâmah*, gives us to understand that 'Abd-ul-Haqq was a descendant of one of *Timûn's* followers, who remained in Dihlî after the return of that conqueror, but the author himself, in his well-known work *Akhbâr-ul-Akhyâr*, traces his descent from Âgâ Muḥammad Turk, who came from Bukhârâ to India during the reign of Sulṭân 'Alâ-ud-Dîn *Khajji*, and received high honours from that king.

In a note, at the end of the copy of his commentary on the *Mishkât* (Rieu, p. 14\*), the author calls himself:—

عبد الحق بن سيف الدين الدهلوي وطنًا — البخاري أصلًا —  
التركي نسبًا — الخفي مذهبًا — الصوفي مشربًا — القادري طريقةً —

‘Abd-ul-Ḥaqq’s father, *Shaykh* Sayf-ud-Dīn (born A.H. 920 = A.D. 1514, and died A.H. 990 = A.D. 1582), a notable saint, was a disciple of *Shaykh* Amān Pānī Patī (*d.* A.H. 957 = A.D. 1550), and composed a Sūfic treatise entitled *اثبات الاحديه*, a commentary on the *Lawā’ih* of Jāmī. Sayf-ud-Dīn also composed verses and poems, and wrote two Sūfic treatises entitled *رسالة الوصال* and *مكاشفات*.

In his *Akhbār-ul-Akhyār* the author gives a full account of his forefathers, and in the conclusion of the same work he furnishes us with a detailed account of his early career, which speaks of his extraordinary ardour for study and his thirst for knowledge. At the age of seventeen or eighteen years he was already well-versed in all the customary branches of Arabic literature, and shortly afterwards learnt the Qur’ān by heart in a year and a few months. In *Shawwāl*, A.H. 985 = A.D. 1577, he entered the Qādiri order, and in A.H. 996 = A.D. 1587 went on a pilgrimage to Mecca, where he studied Ḥadīṣ under several eminent traditionists of the place. According to the authors of the *Kalimāt-uṣ-Ṣādiqīn*, the ‘*Amal-i-Ṣāliḥ* and others, ‘Abd-ul-Ḥaqq is the author of more than 100 books. The author himself gives an account of the works composed by himself in a treatise noticed by Rieu, p. 1011\*; Or. 1696; see also Elliot’s *History of Ind.*, vol. vi., pp. 483–492. ‘Abd-ul-Ḥaqq also composed poetry in which he adopted the *takhalluṣ* Ḥaqqī. He died in A.H. 1052 = A.D. 1642, and was buried in the *Haud-i-Shamsī* at Delhi in the tomb which he had himself built.

The work is divided into five sections called *Qisms*, and a *Takmilah* or conclusion.

An index of the contents is attached at the beginning of the MS.

The work has been printed at Lucknow, A.H. 1283.

Written in ordinary Nasta’liq within coloured ruled borders, with a double-page ‘*unwān* and an illuminated head-piece at the beginning.

Dated 15th Rabi’ I., A.H. 1162.

سcribe سلطان محمد ولد آقا عبد الكريم

No. 491.

foll. 250; lines 23; size  $10 \times 5\frac{3}{4}$ ;  $8 \times 4$ .

## مدينة العلم

## MADÎNAT-UL-'ILM.

A history of the prophet Muhammad, translated from the Arabic work روضة النبي of Shaykh Iḥabīb Ullāh Qannaujī.

Translator. شیخ محمد بن شیخ پیر محمد فاروقی بلگرامی, Shaykh Muhammad bin Shaykh Pir Muhammad Fārūqī Balgrāmi.

The translator states in the preface that as the work روضة النبي of his spiritual guide Shaykh Iḥabīb Ullāh Qannaujī Ṣiddīqī was written in Arabic, it was not accessible to those who were ignorant of that language. He therefore, with a view to making it more useful, translated it into Persian, with some improvements and alterations. The following passages, with which the work begins, will give a clear idea of its nature and scope:—

الحمد لله الجليل و الصلوة علي حبيبه الجليل و اصحابه ذوي  
التفصيل و آله اولي التكميل — اما بعد مي گوید خاکبای طالبان  
گرامی شیخ محمد بن شیخ پیر محمد فاروقی بلگرامی که نسخه  
روضه النبي تألیف لطیف پیر و مرشد حقیقی حضرت شیخ  
حبيب الله قنوجي صديقي قدس الله روحه و افاض علينا فتوحه  
میب عبارت عربي بعزیزان طالبان که از عربیت چندان آشنائی  
نمیدارند و در مزرعه دل نعم آرزوي ادراك مضامين از عبارات  
عاليات آن میکارند خالي از اشکالي نبود بنابر آن این حقیر پر  
تقصیر اولاً عبارت اصل کتاب را از ماخلهاي آن بصحت رسانید  
بعد از آن جمع اسباب ضروريه نموده باختصار و اقتصار تمام که  
مقتضي اطالت کلام نگردد شرح حامل الاصل گردانید و در بعض  
مواضع که مناط گفتگوي و اعتراضات و شبهات اهل اهواء است

داد سخن داده حتي الوضع اسكان نمود و در وقت نگارش اين شرح كه مسمي به مدينة العلم است قاموس و صراح و كشف اللغات و كشاف و بياضاي و تفسير حسيني و روضة الاحباب و مدارج النبوة و صواعق محرقة و صحيح بخاري و مسلم و مشكوة المصابيح و جذب القلوب الي ديارالمعصوب و خلاصة الوفا في اخباردار المصطفى تصنيف سيد نور الدين علي مهودي كه در ذكر احوال مدينه منوره مستند شيخ عبد الحق محدث و ماخذ كتاب ثاني است چنانچه انشاء الله تعالى در خطبه علّمه آن خواهم نگاشت حاضر ميداشت و هر جا كه احتياج بيكي از آنها مي افتاد منقول را با منقول عنه مطابقت داد و مطالب متروكه را براي اكمال احوال و اتمام كلام در ضمن شرح ايراد نمود و در بعض مواد بعنوان مترجم گويد معلم ساخت . . . آلح

On fol. 2<sup>a</sup> the translator states that the روضة النبي of Iḥabib Ullah was composed in Ramaḍān, A.H. 1120 = A.D. 1708, and divided into a Muqaddimah, two Books and a Khātmah, which order is maintained in the present translation. The contents of the two Books are thus summarized in the beginning.—

كتاب اول در بيان احوال آنحضرت عليه السلام از وقت پيدایش تا زمان وفات وي و سيرت ياران وي كه خلفاي راشدين مهندئين اند—كتاب دويم در بيان بني مسجد رسول عليه السلام كه در مدينه دو بار بنا كرده شد بحضور وي و چهار بار بعد از وفات او و در بني منبران مسجد و حجره عايشه صديقه كه مدفن مقدس است و مسجد مصلاي عيدين و مسجد اهالي قبا و تهذيب مسجد ضرار كه منافقان ساخته بودند و بازار مدينه و چاههاي آن كه رسول عليه السلام از آنها آب نوشيده و ديوار شهر پناه مدينه كه براي محافظت اهالي آن بعضي ملوك اسلاميه ساخته بودند و غير ذلك —

The Muqaddimah, treating of the miracles of Muhammad, begins on fol. 2<sup>b</sup>.

Book I., on fol. 5<sup>b</sup>.

Book II., on fol. 164<sup>b</sup>.

Khâtimah, on fol. 247<sup>b</sup>.

در ادای زیارت بقیع و شهدای احد و بعضی احادیث که  
دلالت بر قرب ساعت کنند

The following note is found at the end of the copy:—

بفضلہ تعالیٰ بہ تصحیح رسیدہ من متوجہ هذه النسخة المبتكرة  
مولوی شین محمد الہ آبادی

Written in a learned Nasta'liq hand.

Not dated, apparently 18th century.

### No. 492.

fol. 208, lines 23; size  $11\frac{3}{4} \times 9$ ;  $9 \times 5\frac{1}{2}$ .

The same.

Another copy of the *Madinat-ul-'Ilm*, beginning as above.

Muqaddimah, on fol. 2<sup>a</sup>.

Book I., on fol. 5<sup>a</sup>.

Book II., on fol. 145<sup>a</sup>.

Khâtimah, on fol. 206<sup>a</sup>.

This copy seems to have been transcribed from the preceding one. Both the MSS. bear the subscription.—

قد فرغت من تصحيحه يوم الخميس سادس عشر شعبان سنة  
١١٧٨ هجري —

Written in a careless Indian Nasta'liq.

HISTORY OF THE KHALÎFS.

No. 493.

foll. 307; lines 21; size  $9\frac{1}{2} \times 5\frac{3}{4}$ ;  $6\frac{3}{4} \times 3\frac{3}{4}$ .

فتوح ابن اعثم

## FUTÛH-I-IBN-I-A'ŞAM.

An old and correct copy of the history of the immediate successors of Muḥammad and of the early conquests by Muslims, from the time of Muḥammad's death till that of Ḥasan, Ḥusayn and Mu'āwiyah, and the accession of Yazīd, A.H. 60 = A.D. 679. It is translated, as stated in the preface, from the كتاب فتوح of Abū Muḥammad Aḥmad bin A'ṣam ul-Kūfi, by Muḥammad bin Aḥmad ul-Musta'fi ul-Harawī محمد بن احمد المستوفي الهروي.

Beginning:—

الحمد لله الملك القديم المنان الكريم الرؤف الرحيم هو الاول  
والآخر والظاهر والباطن وهو بكل شيء عليم آلله

The Arabic original of the work has not been traced, nor is it mentioned by any of the Arabic historians. It is, however, copiously quoted by Persian historians. In the *Nigāristān* of Qādī Aḥmad Gaffārī and the *Raudat-ul-Aḥbāb* of 'Aṭā Ullah, the author of the Arabic original is called (Abū Muḥammad) Aḥmad bin A'ṣam Kūfi, while according to Ḥabīb-us-Siyar his name was Muḥammad bin 'Alī bin A'ṣam. In the *Majālis-ul-Mu'minin* of Nār Ullah Shūstari he is simply called Aḥmad bin A'ṣam Kūfi. He is also mentioned by the author of the *Tāj-ul-Qiṣas*, composed in A.H. 475 = A.D. 1082.

Hāj. *Khal.*, vol. iv., mentions the author and the translator in two places, viz., pp. 380 and 385. In the first place, under the work *فتوح الشام*, he very strangely says that Abū Muḥammad Aḥmad bin A'ṣam-ul-Kūfi died in A.H. 1003 = A.D. 1594, while in the second



place he, in accordance with Ḥabīb-us-Siyar, calls the author محمد بن علي المعروف باعثم الكوفي, without giving any date.

According to Frahn, *Indications bibliographiques*, p. 16, Ibn-i-A'sam died about A.H. 314 = A.D. 926. See also E. Blochet, p. 246.

In the preface the translator says that he spent his youth in the society of great and learned men, and thus acquired a great deal of literary and worldly experience. Having fallen a victim to a series of troubles and miseries he was thinking of passing his old age in pious seclusion, when he secured the patronage of an influential Wazir, whom he designates only by several honorific epithets without mentioning his name.—

### مؤيد الملك قوام الدولت و الدين تاج الاسلام و المسلمين

In A.H. 596 = A.D. 1199, when the Wazir visited the Madrasah of Tāyābād, he sent for the translator and treated him with great kindness and favour. One night when, as usual, learned men were assembled in the presence of the Wazir, an eminent scholar named Kamāl-ud-Dīn happened to read a passage from the Kitāb-i-Futūḥ of Khwājah Aḥmad bin A'sam ul-Kūfi. The passage was received with the plaudits of the assembly, and it was decided that the entire work should be rendered accessible to Persian readers. The task of translation was then entrusted to Muḥammad Mustaufi, who, in spite of his old age, his cares and his exile, accomplished the task.

Dr. Ethé, in his *Bodl. Lib. Cat.* No. 124, notices a copy of the work, from which we learn that Muḥammad bin Aḥmad ul-Mustaafi died after finishing only a small portion of the work; viz., the greater part of Abū Bakr's Khilāfat, and was succeeded as translator by one Muḥammad bin Aḥmad bin Abū Bakr ul-Kātib ul-Mābarnābādī, محمد بن احمد بن ابو بكر الكاتب المابرنابادي, who continued the translation and brought it to an end. The present copy and that in the Būhār Library (Calcutta) do not contain any such continuation.

It should also be noticed here that the beginning of the Bodl. Lib. copy and other quotations therefrom do not exactly agree with those of the present copy.

The chronicle begins with the election of Abū Bakr to the Khilāfat, fol. 2<sup>b</sup>, and the whole work is divided by the following rubrics.—

fol. 21<sup>b</sup>.

ذکر فتحهاي که در زمان صديق رضي الله  
تعالی عنه مسلمانان را مسلم شد —

fol. 24<sup>b</sup>.

ذکر در تسخیر ولایت شام و روم در زمان  
صدیق رضي الله تعالی عنه —

fol. 37<sup>a</sup>.

ذکر خلافت امیر المؤمنین عمر بن الخطاب  
رضي الله تعالی عنه

fol. 42<sup>a</sup>.

ذکر جنبیدن لشکر فرس و عراق و فتح یافتن  
مسلمانان بر ایشان

fol. 53<sup>a</sup>.

ذکر فتح حمص از ولایت شام

fol. 54<sup>b</sup>.

ذکر جمع گشتن لشکر روم بار دیگر

fol. 77<sup>b</sup>.

ذکر وفات ابو عبیده جراح رضي الله عنه

fol. 94<sup>b</sup>.

ذکر تعب کردن امیر المؤمنین عمر رضي الله  
عنه ابو موسی اشعري را بر سر عجمیان تا  
آن ولایت را فتح کند

fol. 103<sup>a</sup>.

ذکر جمع آمدن لشکر عجم بار دیگر بچنگ  
اهل عرب

fol. 115<sup>a</sup>.

ذکر فتح ولایت ري

fol. 118<sup>a</sup>.

ذکر فتح فارس بر دست ابو موسی اشعري

fol. 127<sup>a</sup>.

ذکر خلافت امیر المؤمنین عثمان بن عفان  
رضي الله عنه

fol. 134<sup>a</sup>.

ذکر ولایت حبشه و غارت آن

fol. 134<sup>b</sup>.ذکر فتح جزیره قبرس بر دست معاویه بن ابو  
سفیانfol. 138<sup>a</sup>.

ذکر فتح جزیره ذودوس هم بر دست معاویه

fol. 139<sup>a</sup>.ذکر جنگی که قسطنطین بن هرقل ملک روم  
را با معاویه در دریا امتادfol. 143<sup>a</sup>.

ذکر فتح جزیره مثلیه بر دست معاویه

fol. 146<sup>b</sup>.ذکر انواع سخنان که در خلافت امیر المؤمنین  
عثمان رضي الله عنه هر کسی در حق  
او گفتند —fol. 182<sup>b</sup>.خلافت امیر المؤمنین علي ابن ابي طالب  
رضي الله عنهfol. 189<sup>b</sup>.

ذکر حرب جمل

fol. 248<sup>b</sup>.ذکر جنگی که میان لشکر امیر المؤمنین  
علي رضي الله عنه و میان لشکر معاویه  
بر سر آب افتاد —fol. 284<sup>b</sup>.سخنی چند در خلافت امیر المؤمنین حسن  
بن علي

fol. 292\*.

ذکر اخباری که مشاهیر روایت و معارف  
محدثان در مقتل حسین بن علی رضی  
الله عنهما روایت کرده اند

For other copies of the work see Rien, i., p. 151; Morley, Descriptive Catalogue, p. 16; Ouseley, Travels, vol. ii., pp. 312, 342; Ouseley's Catalogue, No. 348; Bibloth. Sprenger., No. 32; Critical Essay, pp. 24 and 55; Catalogue of King's College, Cambridge, No. 105; Ethé, Bodl. Lib. Cat., Nos. 124-126; Ethé, India Office Lib. Cat., Nos. 131-133 and 2830; Cat. Codd. Or. Lugd. Batav., v., p. 200; W. Pertsch, Berlin Cat., pp. 421-423. Parts of this translation were published in Oriental Collections, pp. 63 and 160; Wilken's Chrestomathie, p. 152. An Arabic version is found in Gotha (W. Pertsch, Arab. Hdschr., iii., p. 219).

The MS. is written in fine minute Nasta'liq, within gold ruled borders, with an illuminated, but faded, headpiece at the beginning.

Not dated, apparently 16th century.

### No. 494.

fol. 311; lines 17; size  $7 \times 5$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$ .

مناقب مرتضوی

## MANÂQIB-I-MURTADAWÎ.

The life and virtues of 'Alî bin Abû Tâlib.

Author: امیر محمد صالح العیسی الترمذی المتخلص به کشفی

Amîr Muḥammad Ṣâliḥ ul-Iḥsaynî ut-Tirmidî, takhalluṣ Kashfî.

Beginning:—

خداوندا عطا کن نشاء ذوق  
که آخازم بنامت نامه شوق

The author was a descendant of the celebrated saint and poet Shaykh Ni'mat Ullah Walî. His father, Mîr 'Abd Ullah Tirmidî (died, according to Mir'ât-ul-'Âlam, A.H. 1025 = A.D. 1616), a celebrated calligrapher, was a disciple of Shaykh Fayḍ Ullah Sahâranî-nî (died A.H. 1024 = A.D. 1615),

had received the title of Mushkīn Qalam and the takhalluṣ of Wāṣfi from Akbar, and was the author of five Maṣnawīs and a Diwān. Like his father, Mir Ṣāliḥ was a good calligrapher and especially skilled in Nasta'liq handwriting. He adopted the takhalluṣ of Kashfī and held high posts under Shah Jahān, in whose reign he died in A.H. 1061 = A.D. 1650). His other work, اعجاز مصطفوي, a history of the prophet Muḥammad, the early Khalīfs and the Imāms, which he left incomplete, was taken up and finished a century later by Mir 'Abd Ullah bin Mir Hāshim Shāh-Ni'mat-Ullah ul-Husaynī, with the takhalluṣ Wāṣifi, and is noticed in Rieu, p. 154\*.

A copy of the Manāqib-i-Muntaḍawī is mentioned in Morley's Descriptive Catalogue, p. 16.

As his authorities the author quotes.—

— ارشاد المسلمين — شواهد النبوة — روضة الاحباب  
حبيب السير — كنف المعجوب — دلائل النبوة — معارج النبوة

and several Sufi poets, such as, 'Aṭṭār, Jalāl-ud-Dīn Rūmī, Ni'mat Ullah Walī, Khawājah Muḥammad Gīsū Darāz, Khawāja Mu'in-ud-Dīn Chishtī, Sanā'ī, Nizāmī, and many others.

The work is divided into the following twelve chapters:—

- (1) در بیان نصوص قرآنی که در شان امیر المؤمنین . . . علی ابن (1)  
19<sup>a</sup>, on fol. 19<sup>a</sup>, ابی طالب علیه السلام وارد و نازل منده و ما يتعلق بها
- (2) در بیان احادیث نبوی در شان وصی علیه السلام (2)  
41<sup>b</sup>, on fol. 41<sup>b</sup>.
- (3) در بیان مناقب و فضایل مرتضوی علیه السلام (3)  
71<sup>a</sup>, on fol. 71<sup>a</sup>.
- (4) در بیان عقد نکاح علی مرتضی با سیده النسا (4)  
130<sup>b</sup>, on fol. 130<sup>b</sup>.
- (5) در بیان علم و کشف آنحضرت علیه السلام (5)  
136<sup>b</sup>, on fol. 136<sup>b</sup>.
- (6) خوارق عادات و ظهور کرامات و معجزات آنحضرت علیه (6)  
173<sup>b</sup>, on fol. 173<sup>b</sup>, السلام
- (7) در بیان زهد و ورع آن امام الثقلین علیه السلام (7)  
206<sup>a</sup>, on fol. 206<sup>a</sup>.

(8) در بیان سخاوت آن وصي عليه السلام, on fol. 211<sup>b</sup>.

(9) در بیان قوت و شجاعت حضرت مرتضي عليه السلام,  
on fol. 219<sup>b</sup>.

(10) در بیان فراست و کيامت امير المؤمنين علي عليه السلام,  
on fol. 276<sup>b</sup>.

(11) در بیان متمکن شدن آنحضرت عليه السلام بر سرير خلافت (11)  
صوري و معنوي, on fol. 284<sup>b</sup>.

(12) This chapter, treating of the history of 'Ali's death, begins on fol. 296<sup>b</sup> without any heading.

Written in a clear Nast'liq, within coloured ruled borders, with an illuminated but faded headpiece.

This copy, dated A.H. 1076, was written fifteen years after the author's death.

### No. 495.

fol. 355; lines 15; size 9 × 5; 6½ × 3½.

The same.

Another copy of the Manâqib-i-Murtaḍawī.

The usual opening verse.—

خداوندا عطا کن نشاء ذوق آلح

is preceded by this line.—

بسم الله الرحمن الرحيم سبحانه الله العلي العظيم

### Contents:—

Chapter I., on fol. 22<sup>a</sup>.

„ II., on fol. 48<sup>b</sup>.

„ III., on fol. 82<sup>b</sup>.

Chapter IV., on fol. 148<sup>a</sup>.

„ V., on fol. 154<sup>b</sup>.

„ VI., on fol. 197<sup>b</sup>.

„ VII., on fol. 235<sup>a</sup>.

„ VIII., on fol. 240<sup>b</sup>.

„ IX., on fol. 250<sup>a</sup>.

„ X., on fol. 316<sup>a</sup>.

„ XI., on fol. 326<sup>a</sup>.

„ XII., on fol. 330<sup>a</sup>.

Written in a careless Nasta'liq, within red coloured borders, with an illuminated headpiece.

Dated A.H. 1108.

No. 496.

fol. 561; lines 22, size  $11\frac{1}{2} \times 7$ ;  $7\frac{3}{4} \times 4\frac{1}{4}$ .

روضة الاحباب

## RAUDAT-UL-AHBÂB.

Part of the history of Muḥammad, his family, companions, followers and successors, by 'Aṭā Ullah bin Faḍl Ullah Jamâl-ul-Iḥṣaynî, عطاء الله بن فضل الله جمال الحسيني, who completed the whole work in A.H. 900 = A.D. 1494, and dedicated it to the celebrated Wazîr Mir 'Alî Shîr.

The author 'Aṭā Ullah bin Faḍl Ullah Jamâl-ul-Iḥṣaynî was the nephew of Amîr Sayyid Aṣîl-ud-Dîn 'Abd Ullah ul-Iḥṣaynî, a famous traditionist of his age, who came to Herat from his native country Shîrâz at the request of Sultân Abû Sa'îd, and died there in A.H. 883 = A.D. 1478. Khwând Amîr, the author of the Ḥabîb-us-Siyar, while speaking of 'Aṭā Ullah in the present tense, says that like his uncle Aṣîl-ud-Dîn, he enjoyed immense fame as a traditionist, and that on account of his piety he was highly respected by the kings and nobles of his time. 'Aṭā Ullah was engaged for some years in delivering lectures in the Madrisah-i-Sultâniyah, while once a week he enlightened people by his preachings in the Masjid-i-Jâmi' of Herat. At the time of the composition of the Ḥabîb-us-Siyar (A.H. 930 = A.D. 1523), 'Aṭā Ullah was living in retirement. His son Amîr Nasîm ud-Dîn Muḥammad, better known as Mirak Shâh, was also a good traditionist and a man of

great piety, and, like his father, used to give lectures in the Madrisah i-Sultāniyah. See Ḥabīb-us Siyar, vol. iii., Juz 3. p. 335. 'Aṭā Ullāh died, according to Rieu, p. 1081, in A.H. 926 = A.D. 1520. See also Ethé, Ind. Office Lib. Cat., No. 145. Mir 'Alī Shīr Qānī in his *تحفة الكرام*, fol. 257\* (Lib. copy), composed A.H. 1180 = A.D. 1766, mentions two other works by this Jamāl-ud-Dīn 'Aṭā Ullāh; viz. *تحفة الاحياء* and *رياض السير*, and speaks highly of the present work in the preface.

The work has been described by Hammer, *Jahrbücher*, vol. 71, Anz. Blatt, pp. 25-27; and Morley, *Descriptive Catalogue*, p. 15. See also Rieu, i., p. 147, and iii., p. 1081; G. Flügel, ii, pp. 368 and 369; Stewart's *Catalogue*, p. 21; Dorn, *Das asiatische Museum*, p. 348; Ethé, *Bibl. Lib. Cat.*, Nos. 131-133; Ethé, *Ind. Office Lib. Cat.*, Nos. 145-157; Hāj. Khal., vol. iii., p. 495; S. Petersburg *Catalogue*, p. 298. A Turkish translation of the work was published in Constantinople, A.H. 1268; see *Mélanges Asiatiques*, vol. v., p. 470.

The full title of the work, as given in the preface, is *روضة الاحباب* *وفي سيرة النبي وآل و الاصحاب*, and the whole work is divided into three books called Maqṣads. The present MS. contains the first Maqṣad and a part of the second Maqṣad.

Beginning:—

الحمد لله الذي من علي المؤمنين اذ بعث فيهم رسولا منهم  
يتلو عليهم آياته الخ

After devoting a great part of the preface to the praise of his patron Mir 'Alī Shīr, at whose request the work was written, 'Aṭā Ullāh says that he did not begin the work until he got the permission of his uncle, the aforesaid Aṣīl-ud-Dīn, to whom, he says, he was indebted for all his acquirements.

#### Contents:—

Maqṣad I., consisting of the following three chapters (Bābs):—

1. Muḥammad's genealogy with an account of the Patriarchs and prophets, fol. 3<sup>b</sup>.—

باب اول در بيان نسب اطهر آن سرور و ما يتعلق به

2. Account of Muḥammad's birth and a history of his life, fol. 35<sup>b</sup>.—

باب دوم در ذكر ولادت ان سرور صلي الله عليه و سلم  
و بيان مكان ولادت و كيفيت آن و ذكر شمه از غرايب كه



در حین تولد وی بظهور آمده — و ذکر بعضی از حوادث که در شب ولادت آن حضرت واقع شده و شرح نبذة از احوال و وقایع که در مدت حیات آنحضرت صلی الله علیه و سلم رو نموده —

This Bāb concludes with a Khâtimalah which begins thus on fol. 307<sup>b</sup>.—

خاتمه در بیان کیفیت صلوات بر آن سرور و فضیلت ثواب آن —

3. Supplementary notices, in eight sections (Fasls):—

(1) Muḥammad's wives, fol. 310<sup>b</sup>:—

فصل اول در بیان عدد ازواج و سراری پیغمبر صلی الله علیه و آله و سلم و شرح حال هریک —

(2) His children, fol. 337<sup>a</sup>:—

فصل دوم در ذکر اولاد پیغمبر صلی الله علیه و آله و سلم

(3) His miracles, fol. 337<sup>a</sup>:—

فصل سوم در بیان فضایل آن سرور و تعداد معجزات

(4) His bodily features and moral qualities, fol. 351<sup>b</sup>:—

فصل چهارم در بیان اوصاف و شمایل سید اواخر و اوایل صلی الله علیه و سلم —

(5) His prayers and devotion, fol. 355<sup>b</sup>:—

فصل پنجم در بیان عبادت آن سرور

(6) His ways of eating and dressing and his social observances, fol. 363<sup>a</sup>:—

فصل ششم در طریقه پوشیدن لباس و نوشیدن طعام و شراب و کیفیت سلوک آنحضرت در سفر و حضر و

معاشرت بازواج و مجالست و مکالمه و مصاحبت وی با  
اصحاب —

(7) His prerogatives, fol. 376<sup>a</sup>. —

فصل (is omitted here) هفتم) در بیان مخصوصات پیغمبر  
صلی الله علیه و سلم —

(8) His slaves, freedmen, nurses, governors, scribes,  
messengers, Muaddins, poets and orators, fol. 379<sup>b</sup>. —

فصل (is omitted here) هشتم) در ذکر خدام و موالی  
و مواضع و عمال و کتاب و رسولان و مودنان و شعرا و  
حارسان پیغمبر صلی الله علیه و سلم —

According to the author's statement, found in Rieu's copy, Or 146,  
p. 147, the first Maqṣad was completed on the 11th of Dul Hıjjah,  
A.H. 888 = A.D. 1483.

Maqṣad II., beginning on fol. 386<sup>b</sup>. —

لك الحمد يا مسبب الاسباب و لك الشكر يا مفتاح الابواب علي  
التوفيق للشروع تاليف الدفتر الثاني من كتاب روضة الاحباب

According to the preface in Maqṣad I., it is subdivided into two  
Bābs, viz. —

باب اول در معرفت رجال صحابه رضوان الله عليهم اجمعين  
باب دوم در معرفت نساء صحابه رضوان الله عليهما

but this copy contains only the first Bāb dealing with the history of  
the companions with their genealogies, as follows. —

Introduction, on the companions in general, fol. 388<sup>a</sup>. —

بيان عدالت و فضائل صحابه علي سبيل العوام رضي الله  
عنهم

Abū Bakr, fol. 391<sup>b</sup>; 'Umar, fol. 412<sup>a</sup>, with full account of the  
conquests in his time; 'Uṣmān, fol. 480<sup>a</sup>. It concludes with the account  
of 'Uṣmān's death, A.H. 35 = A.D. 655, after which the history of 'Alī,  
which is treated here as a separate piece and begins with an illuminated  
headpiece, opens thus on fol. 524<sup>b</sup>. —

عونك يا لطيف — كلام در بيعت كافه انام با امير المؤمنين  
علي ابن ابي طالب عليه السلام بر امر خلافت و حكومت خواس  
و عوام —

The history of 'Alī is incomplete, closing with the account of the Khuṭbah delivered by him at Baṣrah after the battle of Jamal, *حرب جمل*, A.H. 36 = A.D. 656.—

كلام در بيان خطبه گذرانيدن در بصره كه بعد از انقضاء  
حرب جمل حضرت امير المؤمنين انشا فرمود —

Corresponding to fol. 159<sup>a</sup> of the following copy.

The contents of the present copy exactly agree with the one mentioned in Rieu, Add. 7638, p. 148.

Dr. Ethé, has very curiously confounded the second Maqṣad with the third, most probably on account of 'Alī's history being treated as a fresh piece. It should be remembered that 'Alī belongs to the group of Aṣḥāb, and can by no means come under the heading of Ṭābi'in or Ṭab'i-Ṭābi'in, who are treated by the author exclusively in the third Maqṣad. What I presume to be the case is that Dr. Ethé's copy No 157, which he says is the complete copy of the third Maqṣad, contains only the first of the two Bābs of the second Maqṣad. The second Bāb of the second Maqṣad and the whole of the third Maqṣad do not seem to be extant.

A very valuable copy of the *Rauḍat-ul-Aḥbāb*, dated A.H. 954 and written by Nasim-ud-Dīn Muḥammad bin Jamāl-ud-Dīn Ḥusaynī, better known as Mirak Shāh, who in my opinion is no other than the above named son of the present author, is noticed in Ethé, India Office Lib. Cat., No. 145.

The present copy is written in a beautiful Nasta'liq, within gold ruled borders, with an illuminated headpiece and a double-page 'unwān in the beginning.

Not dated, apparently 16th century.

### No. 497.

fol. 353 ; lines 20 ; size 13 × 9 $\frac{3}{4}$  ; 10 × 7.

The first Bāb of Maqṣad II. of the *Rauḍat-ul-Aḥbāb* containing the history of the first four Khalīfs and the twelve Imāms, followed by short notices of Muḥammad's eminent companions.

Beginning as in the preceding copy:—

لك الحمد يا مسبب الاسباب الخ

Contents:—

Introduction, on the companions in general, on fol. 2<sup>a</sup> as in the above copy.

Abû Bakr, fol. 5<sup>b</sup>.

‘Umar, fol. 25<sup>a</sup>.

‘Usmân, fol. 86<sup>b</sup>.

‘Alî, fol. 122<sup>b</sup>.

The contents in this copy, covering foll. 122<sup>b</sup>–129<sup>b</sup>, and dealing with the accounts of ‘Alî’s birth, his noble habits and supernatural gifts, his wives and children, his sayings and bodily features, are wanting in the preceding copy. The history proper of ‘Alî, with which the second Maqṣad in the preceding copy begins, follows here on fol. 129<sup>b</sup>, and the entire portion of ‘Alî’s account in the above copy, occupies here foll. 129<sup>b</sup>–159<sup>a</sup>. After dealing with ‘Alî’s death (fol. 213<sup>b</sup>) the author, with some elaboration, repeats the account of ‘Alî’s wives and children, and brings his narrative to a close with some traditions relating to this Khalifah.

After ‘Alî, who represents the first Imâm, follow the other eleven:—

- (1) Ḥasan, fol. 218<sup>a</sup>; (2) Ḥusayn, fol. 225<sup>a</sup>; (3) ‘Alî Zayn-ul-  
‘Âbidin, fol. 289<sup>b</sup>; (4) Muḥammad Bâqir, fol. 314<sup>a</sup>;  
(5) Ja‘far Ṣâdiq, fol. 315<sup>a</sup>; (6) Musâ al-Kâzim, fol. 318<sup>a</sup>;  
(7) ‘Alî Ridâ, fol. 319<sup>b</sup>; (8) Muḥammad Taqî, fol. 324<sup>a</sup>;  
(9) ‘Alî Naqî, fol. 326<sup>a</sup>; (10) Abî’l Ḥasan Muḥammad  
ibn ‘Alî Naqî, fol. 328<sup>a</sup>; (11) Muḥammad Mahdî,  
fol. 329<sup>a</sup>.

The above is followed by short notices, in alphabetical order, of Muḥammad’s eminent companions, beginning with Ḥamzah ibn ‘Abd-ul-Muṭṭalib (fol. 336<sup>b</sup>) and ending with Yamân bin Jâbir.

Written in ordinary Nasta‘liq.

Not dated, apparently 18th century.

## HISTORY OF THE IMÂMS.

No. 498.

fol. 273; lines 16; size  $9\frac{3}{4} \times 6\frac{1}{4}$ ;  $6\frac{3}{4} \times 4$ .

روضة الشهداء

## RAUDAT-USH-SHUHADÂ.

A detailed history of the lives of Muḥammad, 'Alī, Fāṭimah, Ḥasan, Ḥusayn and other martyrs, composed in A.H. 908 = A.D. 1502. By Ḥusayn-ul-Kāshifī.

Beginning:—

ای شربت درد تو دوی دل ما  
 آشوب بالای تو عطای دل ما  
 از نامهٔ حمد تو شفای دل ما  
 وز نام حبیب تو صفای دل ما

Maulânâ Kamâl-ud-Dīn Ḥusayn bin 'Alī-ul-Wā'iz-ul-Kāshifī, مولانا کمال الدین حسین بن علی الواعظ الکاشفی, the author of the well-known work *Anwār-i-Suhaylī* (composed before A.H. 907 = A.D. 1501), and of several other works, e.g. *Mawâhib 'Aliyyah* (A.H. 899 = A.D. 1493), *Jawâhir-ul-Tafsir* (A.H. 900 = A.D. 1494), *Makhzan-ul-Inshâ* (A.H. 907 = A.D. 1494), *Akhlâq-i-Muhsinī* (A.H. 910 = A.D. 1504), *Futuwat Nâmah*, etc., was a native of Sabzwâr and lived at Herat during the time of Abu'l Ḥâzi Sulṭân Ḥusayn Bâyqarâ (A.H. 873-911 = A.D. 1468-1505). He was an accomplished scholar, and is said to have been well versed in astronomy. He was also an eloquent preacher, and every Friday delivered religious lectures in the Jâmi' Masjid of Herat. Like other men of letters, the author enjoyed the warm favour of Amīr 'Alī Shīr Nawâ'ī, who, as we know, was a great patron of learning and himself a good scholar and a poet. He died at Herat, A.H. 910 = A.D. 1504. See Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 341; S. de Sacy, *Calila et Dimna*, préface, p. 42;

Jourdain, Biogr. Univ., xx., p. 435; Hammer, Schöne Redekünste Persiens, p. 275.

The statement that the author wrote the work at the desire of an illustrious prince, Sayyid Mirzâ, found in the preface of Rieu's copy (Rieu, p. 152), is not found here.

The work is divided into the following ten chapters (Bâbs) and a *Khâtimah* (conclusion):—

1. On the trials of some of the prophets, fol. 3<sup>a</sup>.

باب اول در ابتلاي بعضي از انبيا علي نبينا عليهم الصلوة والسلام

2. Persecution of Muḥammad by the Qurayshites and martyrdom of Ḥamzah and Ja'far Tayyâr, fol. 40<sup>b</sup>.

باب دوم در جفاي قریش و سایر کفار با سيد ابرار عليه صلوات  
ملك الجبار و شهادت امير حمزه و جعفر طيار

3. On the death of Muḥammad, fol. 56<sup>b</sup>.

باب سيم در وفات حضرت سيد المرسلين عليه افضل صلوة  
المصلين و علي عترته و اموته اجمعين

4. Life of Fâtimah, fol. 67<sup>a</sup>.

باب چهارم در بعضي از احوال فاطمه از وقت ولادت تا وقت  
وفات

5. Life of 'Alī, fol. 79<sup>b</sup>.

باب پنجم در طرفي از اخبار مرتضي علي از زمان ولادت  
تا زمان شهادت

6. Life of Ḥasan, fol. 98<sup>b</sup>.

باب ششم در فضایل حسن و بعضي از احوال وي از ولادت  
و شهادت

7. Life of Ḥusayn, fol. 112<sup>a</sup>.

باب هفتم در مناقب امام حسين و ولادت وي و بعضي از  
احوالش بعد از وفات برادرش

8. Martyrdom of Muslim bin 'Aqil and the slaying of some of his children, fol. 125<sup>b</sup>.

باب هشتم در شهادت مسلم ابن عقیل ابن ابی طالب و قتل  
بعضی از فرزندان او رضوان الله علیهم اجمعین

9. Husayn's arrival at Karbalâ and his encounter with the enemies; martyrdom of his children, relatives and others.

باب نهم در رسیدن حسین مظلوم بکربلا و محاربه نمودن با اعدا  
و شهادت آنحضرت و اولاد و اقربا و سایر شهیدان

10. This last chapter is divided into two sections (فصل); the first relating to the fate of the Ahl-i-Bayt ("Family") after the battle of Karbalâ, fol. 227<sup>b</sup>.

فصل اول در وقایعی که بعد از حرب کربلا مر اهل بیت را واقع  
شده

The second deals with the punishment of the murderers of Husayn, fol. 255<sup>b</sup>.

فصل دوم در عقوبات قاتلان شاه زاده

The *Khâtimah*, fol. 260<sup>a</sup>, deals with a genealogical account of the descendants of Hasan and Husayn, with meagre notices on the Imâms.

خاتمه در ذکر اولاد بزرگوار سبطین و سلسله نسبت بعضی از  
ایشان

For other copies of the *Raudat-ush-Shuhadâ*, see: Rieu, pp. 152-53; Ethé, Bodl. Lib. Cat., Nos. 134-137; Ethé, Ind. Office Lib. Cat., Nos. 158-162, where, under the last No., a poetical paraphrase of the work in Dakhnî verses, by a poet Walî, is noticed.

It has been printed in Lahore, A.H. 1287. A Turkish translation of the work by Muḥammad bin Sulaymân ul-Baghdâdî with the takhalluṣ Fuḍûlî, and entitled *حدیقة السعدا*, is mentioned in H. *Khalfa*, vol. iii., p. 500 and p. 41. See also G. Flügel, ii., p. 378, etc.

A fine copy. Written in a clear Nasta'liq, within gold and coloured ruled borders, with an illuminated but faded frontispiece at the beginning.

Dated A.H. 976.

## No. 499.

fol. 347; lines 17; size  $8\frac{3}{4} \times 5$ ;  $7 \times 3$ .

The same.

Another copy of Ḥusayn Kāshifī's Raudat-ush-Shuhadā  
Beginning as above:—

ای شربت درد تو دواي دل ما الح

The ten chapters into which the work is divided are enumerated in the preface; but they are omitted throughout the MS., and no blank spaces for them are left.

The Raudat-ush-Shuhadā ends on fol. 308<sup>a</sup>.

Dated Jamādī II., A.H. 1139.

Scribe محمد صالح

Here follow, in different hands, some extracts from various works.

fol. 309<sup>a</sup>–310<sup>a</sup>.—An account of the descendants of 'Alī.

Beginning:—

باید دانست که حضرت امیر المؤمنین امام المتقین علی ابن  
ابی طالب علیه السلام را بقول اشهر می و منش فرزند بودند —  
هیزده پسر و هیزده دختر

fol. 310<sup>b</sup>. Blank.

fol. 311<sup>a</sup>–312<sup>b</sup>. Anwari's Qaṣīdah.

Beginning:—

مقدري نه بالت به قدرت مطلق

fol. 313<sup>a</sup>–316<sup>b</sup>. Blank.

fol. 317<sup>a</sup>–347<sup>a</sup>. History of Ḥusayn and some other martyrs connected with the battle of Karbalā.

Beginning:—

راویان اخبار جگر سوز و ناقلان آثار غم اندوز چنین روایت  
کرده اند که چون حضرت امام حسین علیه السلام بر زمین کربلا  
از اسب بیفتاد

The MS. once belonged to Nawwāb Sayyid Vilāyat 'Alī Khān of Patna.



## No. 500.

fol. 373 ; lines 25 ; size  $9\frac{1}{2} \times 6\frac{1}{4}$  ;  $7 \times 4$ .

جلاء العيون

## JALÂ-UL-'UYÛN.

A history of the prophet Muḥammad, his daughter and the twelve Imâms. By Bâqir Majlisî.

Beginning.—

منايش بي مثال و انبار مزاور خداوند بي نيازست آن

Shaykh-ul-Islâm Mullâ Muḥammad Bâqir Majlisî ul-Iṣfahânî, شيخ الاسلام ملا محمد باقر مجلسي الاصفهائي, was the youngest son of the celebrated Mullâ Muḥammad Taqî Majlisî ul-Iṣfahânî.

According to Dr. Rieu, p. 20 ; Dr. Ethé, India Office Lib. Cat., No. 2668, and some other biographers, Bâqir was born in A.H. 1038 = A.D. 1628. But the author's contemporary biographer, the author of the Shudûr-ul-'Iqyân, vol. ii., fol. 56\* (MS. copy in the Bâhâr Library, Calcutta), who gives a detailed account of Bâqir's life and his works, remarks that the author, in a marginal note on his Bihâr-ul-Anwâr, himself says that some of his friends expressed the date of his birth in the words بهار الانوار, which are equivalent to A.H. 1037 = A.D. 1627.

و قال قدس سره في حاشيته علي كتاب بهار الانوار عند ذكر هذه التسمية و من الغرائب انه وافق تاريخ ولادتي عدد جامع كتاب بهار الانوار

His father, who was a great Shî'ah divine and held before him the office of the Shaykh-ul-Islâm of Iṣfahân, died there in A.H. 1070 = A.D. 1659. His grandfather, Mullâ Maqṣûd 'Alî, used the surname of Majlisî for his takhalluṣ, and after him it was adopted by the descendants of his family, which became known as the "Majlisî Family of Iṣfahân." Bâqir was brought up and educated under the direct supervision of his learned father, and wrote numerous works on the Shî'ah doctrine. His grandson, Mullâ Aḥmad bin Muḥammad 'Alî ul-Bahbâhânî, in his Mi'ât-ul-Aḥwâl, fol. 29\*, enumerates forty-nine Persian and nine Arabic

works of this most prolific Shi'ah writer. He was a most zealous apostle of the Shi'ah creed, and the chief promoter of that faith. The same Bahbahâni remarks that Maulânâ Shâh 'Abd-ul-'Aziz Dihlawî (*d. A.H. 1239 = A.D. 1824*), in his work entitled لغتہ اثنا عشریہ, in which he refutes the Shi'ah faith, remarks that the Shi'ah religion may be called the religion of Bâqir Majlisî, because he was the man who lent splendour to it, and that before him it was not so popular.

اگر دین شیعه را دین اخوند باقر مجلسی بگویند رواست —  
 زیرا که این مذهب را او رونق داده است و سابق برین آنقدر  
 عظمی نداشت —

Bâqir died at Isfahân, according to some, in A.H. 1110 = A.D. 1698; but the author of the Shudûr-ul-'Iqyân, mentioned above, places the author's death in the year A.H. 1111, for which he gives the chronogram غم و حزن.

A detailed account of the author will also be found in the Raudât-ul-Jannât, p. 118. See also Rieu, p. 154; Ethé, *Bodl. Lib. Cat.*, No. 140; Ethé, *India Office Lib. Cat.*, No. 2668; Ouseley's Catalogue, No. 373; *Biblioth. Sprenger*, No. 164, etc. The work was printed in Tîhrân, A.H. 1240 and 1266.

The most prominent among the Persian works of this author, besides the جلاء العیون, the حیات القلوب and the تذکرۃ الایمہ (see below), are عین الحیاء (a detailed description of the work will be found in E. G. Browne, *Cambridge Cat.*, pp. 64-69; extracts in W. Pertsch, *Berlin Cat.*, p. 47, No. d, and p. 75, No. 6; see also Ethé, *India Office Lib. Cat.*, No. 2668; printed at Tîhrân, A.H. 1240); حلیۃ المتقین (Rieu, p. 20, and *Supplt.*, p. 110; W. Pertsch, *Berlin Cat.*, pp. 313 and 314; Ethé, *India Office Lib. Cat.*, No. 2669; printed at Tîhrân, A.H. 1248); مقباس المصابیح (an extract from the larger Arabic work of the same author, بحار الانوار, which was edited in single volumes at Tîhrân, 1270-1283, see Rieu, pp. 20 and 21); زاد المعاد (based on the same بحار الانوار, see Rieu, p. 21; W. Pertsch, *Berlin Cat.*, p. 257 and p. 148, No. 2; edited, Tîhrân, A.H. 1244); زائدۃ زاد المعاد (an extract from the preceding work, see Rieu, *Supplt.*, p. 6); حق الیقین (Rieu, p. 33; edited, Tîhrân, A.H. 1241); جبر و تفویض (Rieu, p. 857); مناسک حج (Ethé, *Bodl. Lib. Cat.*, No. 1794); رسالۃ نکاح (W. Pertsch, *Berlin Cat.*, p. 261); کتاب تفویم و اختیارات, also called اختیارات

(W. Pertsch, Berlin Cat., p. 334 and p. 74, No. 2); کتاب سوال و جواب (edited at Tihirân, A.H. 1247), etc.

In the preface to the present work it is stated that the author had written two works on the same subject, one entitled *Biḥâr-ul-Anwâr*, completed in several volumes, and the other, a shorter one, called *Ḥayât-ul-Qulûb*. The first, being written in Arabic, was not accessible to all, while the second, on account of its conciseness, was not in extensive use. He therefore began to write the present work, which he completed, as stated at the end, in Muḥarram, A.H. 1089 = A.D. 1678.

The work is divided into a Muqaddimah, or introduction, and fourteen Bâbs (chapters), most of which are subdivided into several Faṣls (sections).

Contents:—

Muqaddimah. On the reward for shedding tears for the troubles and miseries to which the prophet Muḥammad and the Imâms were subjected, fol. 2<sup>b</sup>.

Bâb i. History of Muḥammad, fol. 3<sup>b</sup>.

Bâb ii. Faṭimah, fol. 45<sup>b</sup>.

Bâb iii. History of 'Alī, fol. 96<sup>b</sup>.

Bâb iv. History of Ḥasan, fol. 132<sup>a</sup>.

Bâb v. Ḥusayn, fol. 169<sup>a</sup>.

Bâb vi. 'Alī bin Ḥusayn bin Zayn-ul-Âbidin, the fourth Imâm, fol. 316<sup>b</sup>.

Bâb vii. Abū Ja'far bin Muḥammad bin 'Alī Bâqir, fol. 321<sup>a</sup>.

Bâb viii. Abū 'Abd Ullah Ja'far bin Muḥammad-uṣ-Ṣâdiq, fol. 327<sup>a</sup>.

Bâb ix. Abu'l Ḥasan Mûsâ bin Muḥammad bin Ja'far, fol. 333<sup>a</sup>.

Bâb x. Abu'l Ḥasan 'Alī bin Mûsî-ur-Riḍâ, fol. 344<sup>a</sup>.

Bâb xi. Muḥammad Taqî, fol. 356<sup>a</sup>.

Bâb xii. 'Alī Naqî, fol. 361<sup>a</sup>.

Bâb xiii. Ḥasan 'Askarî, fol. 364<sup>b</sup>.

Bâb xiv. Muḥammad Mahdi, fol. 368<sup>b</sup>.

The rubrics of Bâbs xi.–xiv. are omitted. The MS. is in a damaged condition, and foll. 278–287 are hopelessly worm-eaten at the foot.

Written in a clear Naskh.

Not dated, apparently 13th century A.H.

No. 501.

foll. 295; lines 28; size 12 × 7; 8 × 5.

حيات القلوب

## HAYÂT-UL-QULÛB.

A history of the prophets from the creation of Âdam to the death of Muḥammad, and of the twelve Imâms.

By Mullâ Muḥammad Bâqir Majlisî. (See the preceding No.)

The Ḥayât-ul-Qulûb, which is the fourth in the list of the author's Persian works enumerated in the Mir'ât-ul-Aḥwâl, is an extract of the author's Arabic work Bihâr-ul-Anwar. The author states in the preface that as the Bihâr-ul-Anwâr was an exhaustive work, written in Arabic, some of his friends suggested his writing a Persian translation, so that it might be more accessible. Hence the present Persian extract.

The work was edited at Tabriz, A.H. 1241. Translated into English by J. L. Merrick, Boston, 1850.

The author of the Iktifâ-ul-Qunû', p. 99, makes the strange remark that the Ḥayât-ul-Qulûb is an Arabic translation of some Persian work.

Beginning:—

حيات قلوب مرده دلان بوادي ضلالت و حرمان بحد خداوند  
بي مانند است

The author of the Mir'ât-ul-Aḥwâl says that the entire work was written in three volumes, and that the last volume was left incomplete.

The present copy comprises the first volume of the work dealing with the history of the prophets before Muḥammad and the pre Muḥammadan kings. It ends with an account of Hârût and Mârût. In the conclusion the author says that he will deal with the story of the angels in his Rûḥ-ul-Arwâḥ. The date of composition given at the end is the middle of Shawwâl, A.H. 1087 = A.D. 1676.

According to the colophon this copy was written in Sha'bân, A.H. 1090, that is, only three years after the date of composition.

في يوم الجمعة السادس عشر من شهر شعبان المعظم منه تسعين  
بعد الالف من الهجرة المصطفوية —

ابن محمد باقر جنابدي Scribe

Written in ordinary Naskh.

## No. 502.

fol. 214; lines 15; size  $8\frac{3}{4} \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{3}{4}$ .

## تذكرة الأئمة

## TADKIRAT-UL-A'IMMAH.

A history of Muḥammad and the twelve Imâms.

By the same Muḥammad Bâqir Majlisî.

Beginning:—

الصد لله الذي جعل النبيين لسان صدق في الآخرين الخ

It is divided into a Muqaddimah, fourteen Bâbs and a Khâtimah, as follows:—

Muqaddimah, on the creation of the prophetic light, fol. 1<sup>b</sup>.

Bâb i. History of Muḥammad, fol. 10<sup>b</sup>.

Bâb ii. Fâṭimah, fol. 58<sup>a</sup>.

Bâb iii. 'Alî, fol. 64<sup>a</sup>.

Bâb iv. Ḥasan, fol. 114<sup>b</sup>.

Bâb v. Ḥusayn, fol. 118<sup>a</sup>.

Bâb vi. 'Alî Zayn-ul-Âbidîn, fol. 132<sup>b</sup>.

Bâb vii. Muḥammad Bâqir, fol. 137<sup>a</sup>.

Bâb viii. Ja'far Ṣâdiq, fol. 139<sup>a</sup>.

Bâb ix. Mûsâ bin Ja'far, fol. 152<sup>a</sup>.

Bâb x. 'Alî Ridâ, fol. 156<sup>b</sup>.

Bâb xi. Muḥammad 'Taqî, fol. 160<sup>b</sup>.

Bâb xii. 'Alî Naqî, fol. 163<sup>a</sup>.

Bâb xiii. Ḥasan 'Askarî, fol. 164<sup>b</sup>.

Bâb xiv. Muḥammad Mahdî, fol. 165<sup>b</sup>.

The author deals with the history of Mahdî at some length. The Khâtimah is wanting in this copy. This work is not mentioned in the list of the author's Persian works given in the Mir'ât-ul-Aḥwâl.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

## No. 503.

fol. 306; lines 22; size  $8\frac{1}{4} \times 5\frac{1}{4}$ ;  $6\frac{1}{2} \times 4$ .

## رياض الشهادة

## RIYÂD-USH-SHAHÂDAH.

A detailed history of Muḥammad and the Imâms.

The full title of the work as given in the beginning is:—

رياض الشهادة في ذكر مصائب السادة

Author: Muḥammad Ḥasan bin ul-Ḥāj Ma'şûm ul-Qazwîni,  
محمد حسن بن الحاج معصوم القزويني.

Beginning after بسم الله الرحمن الرحيم —

و به نستعين و عليه التوكل في كل حين فانه الموفق المعين  
... الحمد لله رب العالمين . . . اما بعد پس چنين گويد فقير  
حقير سراپا تقصير الح

From the preface of the printed edition it would appear that the entire work in three volumes consists of thirty sections, called مجلس. The first divided into four sections, viz. :—

(1) History of Muḥammad, (2) History of Fāṭimah, (3) History of 'Alī, and (4) History of Ḥasan.

In the preface to the second volume the author says that he divided it into twenty-six sections which he enumerates here, and which, he says, together with the four in the first volume complete the thirty sections; but from a perusal of the work it will be seen that the second volume comprises (as in the present MS.) only eighteen sections, while the remaining eight sections are separately given in the third volume which begins thus:—

الحمد لله رب العالمين . . . اما بعد اين مجلد سيم از كتاب  
رياض الشهادة . . . تاليف خادم طلبه علوم محمد حسن بن  
المرحوم الحاج المعصوم القزويني . . . و دروهشت مجلس است

In the preface to the first volume the author, after showering praises upon the reigning king Fath 'Alī Shāh Qājār of Persia (A.H. 1211–1250 = A.D. 1797–1834), a great patron of learning and himself a good scholar, dedicates the work to his third son Ḥusayn 'Alī Mirzā, who, as we know, was entrusted with the government of Shirāz, and played an important part in the history of Persia. In the conclusion the author says that he completed the work on Thursday, the 12th of Sha'bān, A.H. 1227 = A.D. 1812.

The present MS. contains only the first eighteen sections; that is, from the fifth to the twenty-second majlis, of the second volume, as follows:—

- (5) fol. 3<sup>a</sup>. History of Ḥusayn from the time of Mu'āwiyah's death to his departure from Medina for Mecca.
- (6) fol. 22<sup>b</sup>. History of Ḥusayn from the time of his arrival at Mecca to his start for 'Irāq; martyrdom of his cousin Muslim bin 'Aqil and of his other companions.
- (7) fol. 39<sup>b</sup>. Martyrdom of Muslim's children.
- (8) fol. 52<sup>a</sup>. Events that took place on Ḥusayn's way to 'Irāq till the 9th day of Muḥarram.
- (9) fol. 71<sup>b</sup>. Events that took place on the 9th till the morning of the 10th of Muḥarram.
- (10) fol. 90<sup>a</sup>. Arrival of Ḥurr bin Yazīd with his son and brother; their penitence and martyrdom.
- (11) fol. 103<sup>b</sup>. Martyrdom of Wahb bin 'Abd Ullah Kalbi and others.
- (12) fol. 118<sup>b</sup>. Martyrdom of the other companions of Ḥusayn and of his cousins and other relatives.
- (13) fol. 135<sup>b</sup>. Martyrdom of Qāsim bin Ḥasan.
- (14) fol. 151<sup>b</sup>. Martyrdom of 'Abbās and other brothers of Ḥusayn.
- (15) fol. 167<sup>b</sup>. Martyrdom of 'Alī Akbar.
- (16) fol. 184<sup>b</sup>. Martyrdom of Ḥusayn.
- (17) fol. 207<sup>b</sup>. Events that took place after Ḥusayn's martyrdom; plundering of his camp and capture of his wives and children.
- (18) fol. 224<sup>a</sup>. Transfer of the heads of the martyrs and the captives to Kūfah.
- (19) fol. 240<sup>b</sup>. Their journey to Kūfah.
- (20) fol. 253<sup>a</sup>. Events that took place during their stay in Syria.
- (21) fol. 267<sup>b</sup>. Their return through Karbalā to Madinah.
- (22) fol. 286<sup>a</sup>. This section dealing with the account of Ḥusayn's avengers is divided into the following four Faṣls:—
  - (i) fol. 288<sup>b</sup>. Genealogy of Mukhtār.

(ii) fol. 291\*. The rising of Sulaymân with his companions and their martyrdom.

(iii) fol. 295\*. The rising of Mukhtâr.

(iv) Martyrdom of Ibn-i-Ziyâd.

The last eight sections, 23rd to 30th, which are enumerated at the beginning of this volume, are wanting in this copy. These sections dealing with the merits and sufferings of the later Imâms from Zaynul-Âbidin to al-Mahdî are separately given in the third volume of the printed edition.

A similar copy of the second volume of this work is mentioned in Rien, p. 155.

Written in a clear minute Naskh within gold-ruled and coloured borders, with an illuminated but faded frontispiece at the beginning.

Not dated, apparently 12th century A.H.

Several notes and seals on the MS. say that this copy formerly belonged to the Library of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna.

No. 504.

fol. 154; lines 10; size  $7\frac{3}{4} \times 4\frac{3}{4}$ ;  $4\frac{3}{4} \times 2\frac{1}{2}$ .

مختار نامه

## MUKHTÂR NÂMAH.

A very rare, beautiful and correct copy of the history and exploits of the chivalrous Mukhtâr bin Abî 'Ubayd (called Abî 'Ubaydah, ابي عبيده, in the following copy) bin Mas'ûd us-Saqafi, مختار بن ابي عبيد بن مسعود الثقفي, the avenger of the third Imâm Husayn bin 'Alî.

Beginning of the preface :—

مختار نامه اصحاب تيغ و خامه حمد و ثنا و مدح بي انتها  
پادشاهيست قدیر خير بي مثل و نظير الخ

The preface is introduced by the following Qiṭ'ah, the last line of which expresses the date of transcription of the copy, A.H. 946 = A.D. 1539.



بد درین دولت عالی مرقوم  
 باد این دولت عالی باقی  
 بهر تاریخ خرد می گوید  
 دولت شاه موالی باقی

In the preface the author, who designates himself فقیر مسکین, says that he had long cherished the idea of writing a work in Persian, treating of the war-like deeds of Mukhtâr, until one day he received from one of his friends a book on that very subject written in Arabic by some Shi'ah. So he rendered it into Persian for the benefit of those who are ignorant of the Arabic language. In the beginning of the work the author quotes as his authority الثعلبی, whose full name according to الساب سمعانی (Lib. copy, fol. 169<sup>a</sup>) is Abû 'Umar, 'Âmir bin Sharâjil ush-Sha'bi, ابو عمر عامر بن شراجیل الشعبی, and who, according to the same authority, died in A.H. 109 = A.D. 728.

The title of the work is not given in the text, but in the colophon as well as on the fly-leaf at the beginning it is called مختار نامه.

The work is not divided into chapters or sections, but the following headings will give an idea of its contents:—

fol. 8<sup>a</sup>.

بیان دامتان موعود و اعلام مرام و مقصود —

fol. 16<sup>b</sup>.

ذکر باعف و سبب نجات معلم ازین تعب —

fol. 19<sup>b</sup>.

گفتار در کردار معلم بزرگوار جهت خلاصی و نجات  
 حضرت مختار

fol. 23<sup>a</sup>.

ذکر حیل و کردار در ایصال مطالب بمختار

fol. 29<sup>a</sup>.

ذکر مال حال سچان نیکو کار بعد از یاری معلم و  
 هوا داری مختار

fol. 32<sup>b</sup>.

بیان دامتان کردار مختار

fol. 42<sup>b</sup>.

ذکر عمل معلم بآنچه متعلم شده

fol. 44<sup>b</sup>.

ذکر سبب خواندن نامه و کرم کشتن هنگامه

fol. 46<sup>b</sup>.داستان مراجعت عمیر عامر و رفتن او و مختار  
بمدینه و حصول فرح خاطر و سر و مینهfol. 51<sup>a</sup>.

فوت یزید پلید و برآمدن مقصود قریب و بعید

fol. 54<sup>a</sup>.

ذکر مال عسکر از خدا بیخبر

fol. 55<sup>a</sup>.

ذکر توجه این زیاد بشام و اتمام کلام درین مرام

fol. 62<sup>b</sup>.

رسمیدن این زیاد بشام و تدبیر سرانجام مهم

fol. 65<sup>b</sup>.توجه این زیاد بعراق و مهارت او با سلیمان بر  
حسب اتفاقfol. 72<sup>b</sup>.گفتار در رسمیدن سلیمان و اصحاب بمنزل طوی لهم  
و حسن مآبfol. 76<sup>b</sup>.

ذکر کاری بیاید عبید الله زیاد

fol. 77<sup>b</sup>.

گفتار در کردار صالح صفی مختار ابو عبیده ثقفی

fol. 83<sup>a</sup>.ذکر قتل ایاس بن نظام و رونق کار شیعه علی علیه  
السلامfol. 85<sup>a</sup>.امان خواستن این مطیع از مختار و بیرون رفتن او  
از کوفه و فرستادن مختار نواب را بهر دیار

fol. 86<sup>b</sup>.

ذکر معاربه یزید بن انس با مروان حکم ناکس

fol. 87<sup>a</sup>.

دامستان حکومت و مروری ابراهیم مالک و توجه  
او بمعاربه ابن زیاد و فتح ممالک

fol. 91<sup>a</sup>.

ذکر رسیدن پیره زن و خبر کردن از یافتن گنج  
در وطن

fol. 95<sup>b</sup>.

ذکر توجه ابراهیم بسر منزل گنج و تصرف در آن  
بی زحمت و رنج

fol. 97<sup>a</sup>.

ذکر اطلاع مردان بر رونق کار مختار و فرستادن او  
لشکر را جهت طلب (?)

fol. 98<sup>b</sup>.

بیان عمل ابن مغاور با رسول فریقین و خدمتکاری  
او نسبت بهوا داران حسین

fol. 101<sup>a</sup>.

باز گشتن رسول ابراهیم مالک اشتر و رسانیدن  
خبرهای فرخ اثر

fol. 101<sup>b</sup>.

رفتن ابراهیم بملک ابن مغاور و رسیدن بقلعه  
ماردین با او بفراغ خاطر

fol. 103<sup>b</sup>.

تدبیر نمودن مبارک از عالم یک رنگی و اتحاد و  
بدمست دادن اولاد عبید الله زیاد

fol. 105<sup>b</sup>.

کشته شدن اهل و اولاد ابن زیاد و عمل نمودن  
ابراهیم به تدبیر خود و رسیدن بمراد

fol. 110<sup>b</sup>.

نزول ابن زیاد با لشکر در کنار معبر و گرفتار شدن  
او بدمست ابن اشتر

fol. 115<sup>a</sup>.

نشستن ابراهیم بر مسند توفیق ازلی و انتقام جستن  
از کشتندگان و مغان حسین علی

fol. 118<sup>a</sup>.

فرستادن ابراهیم سرهای مخالفان را پیش مختار و  
مراجعت نمودن او بکوفه در عین حضور و  
استبشار

fol. 119<sup>b</sup>.

رسیدن باقی سپاه گریخته عبید الله لعنه الله بشام  
و رسانیدن اخبار توجه مردان حکم باندیشه  
انتقام

fol. 119<sup>b</sup> (should be 120<sup>b</sup>).

توجه عامر بکوفه و فرستادن جاموس باردوی مختار  
و عمل نمودن او بکلاف متعارف اهل روزگار

fol. 128<sup>a</sup>.

رفتن ابراهیم با شیخ و گرفتاری ایشان بدمست مردم  
عامر و نجات یافتن ایشان در همان شب  
بعنایت ملک قادر

fol. 133<sup>b</sup>.

روان شدن شیخ و ابراهیم براه دلهواه و کشته شدن  
عامر ربیعہ بهکم الله

fol. 137<sup>a</sup>.

گفتار در توجه مختار نامدار و ابراهیم عالی مقدار  
بجانب عساکر عامر و گرفتن و کشتن ایشان  
بوجه دلهواه و مدعی خاطر

fol. 139<sup>a</sup>.

معاودت بسعادت مختار و ابراهيم بكوفه و تفحص  
 كشدگان حسين علي و يافتن و كشتن ايشان  
 بعض عنايت لم يزل

fol. 141<sup>a</sup>.

دامتان احراز دولت حسني و زيادت بكشتن عمر  
 معد بي سعادت

fol. 143<sup>a</sup>.

ذكر قتل نابكار دون شهر ذي الجوشن ملعون

fol. 147<sup>a</sup>.

گفتار در قتل ملاعين سه گانه از بڠايي خوارج  
 زمانه

A history of *Mukhtâr* by an anonymous author is noticed in Rieu, i., p. 156<sup>b</sup>. A *Mukhtâr Nāmāh* by Mullā Muḥammad Ḥusayn Nā'imī, has been printed in Persia, A.H. 1281; see Dorn, Catalogue des ouvrages publiés à Constantinople, etc., No. 106; see also Biblioth. Sprenger, No. 161.

This is a beautiful copy, written in clear Nasta'liq by the celebrated calligraphist Murshid-ul-Kâtib of Shirâz, *مرشد الکاتب الشيرازي*, within gold and coloured ruled borders with a sumptuously illuminated double-page 'Unwân. The headings are written in gold and blue throughout.

The colophon runs thus.—

تم المختار نامه بعون الله و حسن توفيقه و صلي الله علي  
 نبينا محمد و آله و احبابه في تاريخ شهر شعبان المعظم سنة سبع  
 و اربعين و تسعمائة الهجرية علي يد اقل العباد مرشد الکاتب  
 الشيرازي غفر ذنوبه و ستر عيوبه برحمتك يا ارحم الراحمين —

غریق رحمت یزدان کسی باد  
 که کاتب را بالحمدي کند یاد

The date of transcription given in the above colophon is A.H. 947, but the last line of the introductory *Qit'ah* forms a chronogram for the year 946.

On the fly-leaves at both ends are found several seals of the nobles of the courts of 'Âlamgir and Muhammad Shâh. One at the beginning, dated A.H. 1141, faintly reads, عبد الكريم فدوي محمد شاه بادشاه غازی. Another on the same leaf, dated A.H. 1050, bears the following inscription:—

خاک ره آل محمد سعید

A seal, dated A.H. 1095 and followed by the note عرض دیده شد عبد خانہ, reads thus on the last folio: پانزدہم ربیع الثانی سنہ ۲۶ زاد عالم گیر بادشاه. Two seals found at the beginning of the copy are illegible. Several 'Arī-Didahs, the dates of which range from A.H. 969 to 1001 are also found at the end. A note at the beginning of the copy records the price of the MS. "ثلاثون روپے قيمت سي پنچروپہ."

The copy is in a damaged condition.

### No. 505.

fol. 197; lines 16; size 9 × 5; 7 × 3.

مختار نامہ

## MUKHTÂR NÂMAH.

Another Mukhtâr Nâmah, or history of Mukhtâr, by an anonymous author.

Beginning.—

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا علي الظالمين —

This history opens with an account of the birth of Mukhtâr, which, according to the statement made here, took place on the day on which the Prophet was engaged in the battle of تبوك, i.e. in A.H. 9 = A.D. 630, and ends with his death which occurred on Friday in Ramaḍân, A.H. 73 = A.D. 693. It is more extensive than the preceding one.

In the beginning the author quotes Muḥammad bin Aḥmad un-Najafī, خداوند اخبار محمد بن احمد النجفي رحمه الله عليه, as his authority. The work is divided into eighteen Majlis or "Sittings." The rubrications of the first two Majlis are wanting. The remaining sixteen Majlis begin respectively on foll. 19<sup>b</sup>, 35<sup>b</sup>, 52<sup>a</sup>, 64<sup>a</sup>, 76<sup>a</sup>, 85<sup>b</sup>, 94<sup>a</sup>, 102<sup>a</sup>, 110<sup>b</sup>, 132<sup>b</sup>, 143<sup>a</sup>, 158<sup>a</sup>, 173<sup>a</sup>, 180<sup>a</sup>, 184<sup>a</sup> and 191<sup>a</sup>.

Written in minute Nasta'liq within coloured-ruled borders with the headings written in red. Foll. 1-6 and 190-197 are mounted on new margins. The MS. is worm-eaten throughout.

Not dated, apparently 18th century.

### No. 506.

foll. 393; lines 17; size 10 × 6½, 7 × 4.

لُبِّ عَيْنِ الْبُكَاءِ

### LUBB-I-'AYN-IL-BUKÂ.

A history of the Prophet Muḥammad and the Imâms, containing a legendary account, in prose and verse, of the sufferings and death of Muḥammad, the Imâms and the martyrs of Karbalâ, with a narration of the incidents connected with the battle. The work is evidently intended for recitation in Muharram on the occasion of the annual commemoration of the martyrs of Karbalâ.

Beginning —

الحمد لله الذي خلّصنا من الماء و الطين و جعلنا بكرامته من امه  
سيد المرسلين و خانم النبيين الخ

The author, who calls himself in the preface Muḥammad Taqī ibn Aḥmad ul-Bardjardi, محمد تقي ابن احمد البردجردى, states that in A.H. 999 = A.D. 1591 he wrote a very comprehensive work on the merits and sufferings of the martyrs of Karbalâ which he called عين البكاء. The work was received so favourably by the public, that some of his friends requested him to make a selection that might be suitable for recitation at the annual commemoration in Muharram. The author therefore made these extracts from his larger work, which consisted of twenty-two chapters, calling them لُبِّ عَيْنِ الْبُكَاءِ, or "the quintessence of the 'Ayn-il-Bukâ."

## Contents:—

- Introduction, on the excellence and virtues of the Prophet Muḥammad, fol. 3<sup>a</sup>; his sufferings and death, fol. 7<sup>b</sup>.
- The death and the sufferings of Fāṭimah, on fol. 19<sup>b</sup>.
- The virtues and the miracles of ‘Alī, on fol. 44<sup>b</sup>.
- The children of ‘Alī, on fol. 49<sup>b</sup>.
- Martyrdom of ‘Alī, on fol. 50<sup>b</sup>.
- The miracles of Ḥasan, on fol. 67<sup>a</sup>.
- Account of the meeting organized by Ḥasan for making peace with Mu‘āwiyah, on fol. 71<sup>b</sup>.
- Sufferings and martyrdom of Ḥasan, on fol. 76<sup>a</sup>.
- Birth of Ḥu-ayn, on fol. 83<sup>a</sup>.
- Ḥusayn’s departure from Madinah to Karbalā, on fol. 89<sup>a</sup>.
- Martyrdom of Muslim bin ‘Aqil, on fol. 111<sup>b</sup>.
- Arrival of Ḥusayn in Qādisiyah, etc., on fol. 116<sup>a</sup>.
- Events of the tenth of Muḥarram and of the eve of the battle, on fol. 119<sup>b</sup>.
- Martyrdom of the children of Muslim bin ‘Aqil, on fol. 126<sup>b</sup>.
- Martyrdom of Ḥurr, on fol. 136<sup>a</sup>.
- Martyrdom of Qāsim bin Ḥasan, on fol. 141<sup>b</sup>.
- Martyrdom of ‘Abbās bin ‘Alī, on fol. 145<sup>a</sup>.
- Martyrdom of ‘Alī Akbar, son of Ḥusayn, on fol. 154<sup>b</sup>.
- Martyrdom of ‘Alī Aṣḡar, aged six months, on fol. 106<sup>a</sup>.
- Account of the martyrdom of ‘Abbās, as narrated by another writer, on fol. 167<sup>b</sup>.
- Account of the martyrdom of ‘Alī Akbar, as narrated by another writer, on fol. 172<sup>b</sup>.
- ‘Alī Aṣḡar’s martyrdom, taken from another source, on fol. 174<sup>b</sup>.
- Appearance of Za‘far (Ja‘far?) Jimī before Ḥusayn in Karbalā, on fol. 178<sup>b</sup>.
- Martyrdom of Ḥusayn, on fol. 186<sup>a</sup>.
- Additional circumstances of Ḥusayn’s death, plundering of his camp, and capture of his wives and children, on fol. 191<sup>a</sup>.
- Yazid’s order for beheading Zayn-ul-Âbidin, fol. 251<sup>b</sup>.
- Account of Ḥusayn’s martyrdom, as narrated by another writer, on fol. 255<sup>a</sup>.
- Account of the plundering of Ḥusayn’s camp, as narrated by another writer, on fol. 257<sup>a</sup>.
- Account of Ibn-i-Ziyād’s message to Walid, on fol. 263<sup>b</sup>.



Arrival of the wives and children of Husayn before Ibn-i-Ziyâd, on fol. 266<sup>b</sup>.

Description of the Court of Yazîd, on fol. 273<sup>b</sup>.

Yazîd's order for beheading Zayn-ul-Âbidîn, taken from another source, on fol. 282<sup>a</sup>.

Yazîd permits Zayn-ul-Âbidîn and the wives and children of Husayn to leave his Court, on fol. 284<sup>a</sup>.

Their return through Karbalâ to Madînah, on fol. 287<sup>a</sup>.

Their departure from Syria, on fol. 289<sup>b</sup>.

Their arrival in Madînah, on fol. 295<sup>b</sup>.

Imprisonment of Mûsâ Kâzîm, the seventh Imâm, on fol. 504<sup>a</sup>.

Account of the martyrdom of Mûsâ Kâzîm, on fol. 304<sup>b</sup>.

The excellence and merits of 'Alî Mûsâ Ridâ, on fol. 305<sup>b</sup>.

'Alî Mûsâ Ridâ's journey to Tûs, on fol. 307<sup>a</sup>.

Account of 'Alî Mûsâ Ridâ's martyrdom, on fol. 308<sup>a</sup>.

Account of Mûsâ Kâzîm's imprisonment, as narrated by another writer, on fol. 313<sup>b</sup>.

Account of 'Alî Mûsâ Ridâ's journey to Tûs, as narrated by another writer, on fol. 321<sup>a</sup>.

Account of 'Alî Mûsâ Ridâ's martyrdom, as narrated by another writer, on fol. 324<sup>a</sup>.

Sacrifice of Ismâ'il by his father Ibrâhîm, on fol. 329<sup>a</sup>.

Miracles performed by Muḥammad immediately before his death on fol. 334<sup>a</sup>.

Death of Muḥammad, on fol. 339<sup>a</sup>.

Death of Fâtîmah, as narrated by another writer, on fol. 349<sup>a</sup>.

Account of the martyrdom of 'Alî, as narrated by other writers, on fol. 355<sup>a</sup>.

Ḥasan's negotiation of peace with Mu'âwiyah, as narrated by another writer, on fol. 367<sup>a</sup>.

Additional accounts relating to the death of Ḥasan, on fol. 371<sup>a</sup>.

Additional accounts of the miracles of Ḥasan, on fol. 375<sup>b</sup>.

Account of the birth of Zayn-ul-Âbidîn, on fol. 388<sup>b</sup>.

Written in ordinary Indian Ta'liq with red headings throughout.

Dated 14th of Şafar, A. H. 1241.

Several seals and notes of Nawwâb Sayyid Vilâyat 'Alî Khân, of Patna, found at the beginning and end of the copy, show that the MS. once belonged to his library.

Two seals of Khwursîd Nawwâb of Patna are also fixed in the copy

## No. 507.

foll. 198 ; lines 17 ; size  $10 \times 6\frac{3}{4}$  ;  $6\frac{3}{4} \times 3\frac{1}{2}$ .

تَحْفَهُ مَلِكِي

## TUHFĀH-I-MALIKĪ.

A detailed account of the life, deeds, virtues, moral qualities, prerogatives and other excellence of the eighth Imām, 'Alī Rīdā bin Mūsā Kāzīm, who was born in A.H. 147 = A.D. 764, and died in A.H. 203 = A.D. 818.

Beginning.—

چون کلك سخن کوي بامداد مداد

در گلشن اخبار زبان باز کناد

بر طبق حدیث کل امر ذي بال

از حمد الهي سخن آغاز نهاد

آغاز سخن گذاري بعد و ثنائي حضرت باري آلت

In the preface the author, who calls himself 'Alī bin Tīfūr, علي بن طيفور, states that in the twenty-third year of the reign of the king, whose name does not appear in the text, he happened to come to the Deccan. The author uses several honorific titles for the reigning king without mentioning his name, but on the margin the name of the king is written, in a different hand, as السلطان عبد الله قطب شاه, most probably 'Abd Ullah Qutub Shāh, the sixth king of the Qutub Shāhī dynasty of Golconda in Haydarābād, Deccan, who reigned from A.H. 1020–1083 = A.D. 1611–1672. He then proceeds to say that he got an introduction to the presence of the holy Shaykh Malik Muḥammad ul-Anṣārī, شيخ ملك محمد الانصاري, from whom he received every mark of affection and favour. The Shaykh asked him to translate into easy Persian the Akhbār-i-'Uyūn ur-Riḍā, اخبار عيون الرضا, of Abū Ja'far Muḥammad bin 'Alī Ibn-i-Iḥṣayn bin Mūsā bin Bābwayh, ابو جعفر محمد بن علي ابن حسين بن موسي بن بابويه قمي, who composed it for Abul Qāsim Ismā'īl bin Abil Ḥasan 'Abbād bin Aḥmad Idris ut-Tāliqānī, ابو القاسم اسماعيل بن ابي الحسن عباد بن احمد

ادريس الطالقاني, addressing him in two panegyric Qasîdahs, quoted here by the translator. He himself called his book *تعفه ملكي*, but on the fly-leaves at the beginning, as well as in the colophon, it is called *ترجمة اخبار عيون*, and also *ترجمة عيون اخبار الرضا* الرضا.

The original work is divided into one hundred and thirty-nine chapters, but the translation consists of thirty chapters only, as follows.—

باب در بيان وجه تسميه قبله هفتم و امام هشتم علي بن موسي عليهما التحية و الثنا برضا, on fol. 9<sup>b</sup>.

باب در ذكر رواياتي كه در حق مادر امام رضا عليه التحية و الثنا و در باب اسم آن مخدرة تنق عفت و حيا وارد نموده است, on fol. 10<sup>b</sup>.

باب در ميلاد كثير الاسعاد خلاصه ارباب صدق و صفا حضرت امام رضا عليه التحية و الثنا, on fol. 13<sup>a</sup>.

باب در ذكر نص امام موسي بر پسر خود امام رضا عليهم التحية و الثنا بامامت و وصيت و وصايت, on fol. 15<sup>a</sup>.

باب در ذكر نسخه وصيت امام موسي بن جعفر عليه الصلوة, on fol. 23<sup>b</sup>.

باب در ذكر نصوصي كه بر امامت امام رضا عليه التحية و الثنا در جمله ائمه اثنا عشر عليهم الصلوة الله الملك الاكبر بروايت رسیده, on fol. 28<sup>a</sup>.

باب در ذكر جملي از اخبار خلاصه اصحاب اخبار و زبدة ارباب اختيار برگزیده خدای اكبر امام موسي بن جعفر عليهما السلام با هارون الرشيد و موسي بن المهدي, on fol. 47<sup>b</sup>.

باب در ذکر اخباري که در صحت وفات ابي ابراهيم موسي بن جعفر بن محمد بن علي بن الحسين بن علي ابن ابي طالب عليها السلام روايت شده است, on fol. 66<sup>a</sup>.

باب در ذکر جمعي از اولاد رسول خدا صلي الله عليه و آله که هارون الرشيد ايشانرا بعد از زهر دادن امام موسي عليه السلام در يکشب بقتل رسانيد سواي آناني که در ساير ليالي و ايام بود, کشته بود, on fol. 74<sup>a</sup>.

باب در بيان سببي که از آن رو بر موت موسي ابن جعفر عليها السلام من الله الملك الاکبر توقف کرده اند و او را زنده ميدانند و انکار امامت ميکنند, ائمه که بعد از او اند ميکنند, on fol. 76<sup>b</sup>.

باب در ذکر اخباري که در باب توحيد از امام رضا عليه التحية و الثنا روايت شده است و خطبه آنحضرت در توحيد, on fol. 78<sup>a</sup>.

باب در ذکر مجلس امام رضا عليه التحية و الثنا با اهل اديان و اصحاب مقالات در توحيد نزد مامون, on fol. 115<sup>b</sup>.

باب در ذکر مجلس امام رضا عليه التحية و الثنا با سليمان مروزي متکلم خراسان بنزد مامون در مراتب توحيد, on fol. 133<sup>a</sup>.

باب در ذکر مجلس ديگر از امام رضا عليه التحية و الثنا در نزد مامون با اهل ملل و ارباب مقالات و

جوابهائی که آنحضرت بعلي بن محمد بن الجهم  
در عصمت انبیا صلواة الله عليهم اجمعين گفته  
اند, on fol. 143<sup>a</sup>.

باب در ذکر مجلس دیگر ثامن ائمه هدی حضرت امام  
رضا علیه التحية و الشنا بنزد مامون در عصمت  
و انبیا عليهم الصلواة الله الملك الاعلى, on fol. 147<sup>a</sup>.

باب در ذکر آنچه از امام رضا علیه التحية و الشنا در خبر  
اصحاب رس و احوال متفاوت مال ایشان برآویت  
رسیده است, on fol. 159<sup>a</sup>.

باب در آنچه روایت شده است از امام رضا علیه التحية  
و الشنا در تفسیر قول خدايتعالى که فدیناه بذبح  
عظیم, on fol. 162<sup>b</sup>.

باب در آنچه از ثامن ائمه هدی حضرت امام رضا علیه  
الصلواة من الله الملك الاعلى در معنی قول  
حضرت مقدسه نبوي صلي الله عليه و آله که  
فرموده اند انا ابن الذبحين روایت شده است  
fol. 163<sup>a</sup>.

باب در آنچه از امام رضا علیه التحية و الشنا در علامات  
امام, on fol. 165<sup>b</sup>.

باب در آنچه از زبده ارباب صدق و صفا حضرت امام  
رضا علیه التحية و الشنا در وصف امامت و امام و  
ذکر فضل و رتبه امام روایت شده است  
fol. 167<sup>b</sup>.

باب در آنچه از امام رضا عليه التحية و الشنا در باب  
تزوج حضرت فاطمه زهرا صلوات الله عليها بروایت  
رسمیده است, on fol. 174<sup>b</sup>.

باب در ذکر آنچه از امام رضا عليه التحية و الشنا در باب  
ایمان و اینکه ایمان معرفت بچنان و اقرار بزبان و  
عمل بارکان است روایت شده است, on fol. 177<sup>a</sup>.

باب در ذکر مجلس امام رضا عليه التحية و الشنا با  
مامون در بیان آنکه میان غرة و امت چه  
فرقست, on fol. 178<sup>b</sup>.

Out of the thirty chapters enumerated in the beginning of the work, the above twenty-three are found in the text. The last of these, which ends on fol. 184<sup>a</sup>, is followed by a chapter which is continued to the end, but which is not mentioned at the beginning. It begins thus:—

باب در مجلس دهم در بیان بعضی از احوال امام هشتم عاي  
بن موسی الرضا عليه السلام و کیفیت احوال و شهادت وی —

The author of the *Kashf-ul-I'fujub*, fol. 103<sup>b</sup>, calls the original *ترجمه عیون اخبار الرضا*, and the translation *عیون اخبار الرضا*. He says, too, that he saw a copy in the library of his father, but as some of the leaves at the beginning were wanting he could not discover the translator's name.

Foll. 3-7 have been supplied in a later hand.

Emendations and annotations written on the margins are found throughout the copy.

Written in fair Indian Ta'liq.

Dated Thursday, the 14th of Junādā II., A. H. 1110.

Scribe محمد دانش

The MS. is in a damaged condition.

## No. 5 8.

fol. 156; lines 15; size  $7\frac{3}{4} \times 5\frac{1}{4}$ ;  $6 \times 4$ .

غَايَةُ الْهِمَّةِ

## ĠĀYAT-UL-HIMMAH.

A history of the Prophet Muḥammad, the early Khalifs and the Imāms.

Beginning.—

سپاس تقدس اساس جناب کبرياء واجبي را که مکنات را از  
بیابان عدم بشهرستان وجود آورده مسلمانان را بسرف اسلام  
مشرف ساخت —

The full title given to the work by the author is—

غاية الهمه في ذكر الصحابة و الائمة

but in an endorsement on the fly-leaf at the beginning it is also called—

رسالة محمدیه

The author, who in the beginning of the work calls himself Muḥammad ‘Alim Yahyā’i Aḡlālī Ilahābādī, محمد علیم یحیائی, was the son of Shaykh Muḥammad Mūsā, شيخ موصلي, was the son of Shaykh Muḥammad Mūsā, شيخ موصلي. He gives a long genealogy on fol. 143<sup>a</sup>, where he traces his descent from ‘Abd Ullah bin ‘Abbās, the uncle of the Prophet Muḥammad. In the preface he gives us to understand that in A.H. 1206 = A.D. 1792 he wrote this work for one of his relatives, Shaykh Ḡulām Ḡauṣ, basing his account on the following standard authorities, viz.:—

- |                             |                                   |
|-----------------------------|-----------------------------------|
| (1) اصابه في معرفة الصحابه  | (5) جذب القلوب الي ديار المصوب    |
| (2) تاريخ ابن خلکان         | (6) مدارج النبوة                  |
| (3) تاريخ عبد الله يافعي    | (7) اثنا عشرية شيخ عبد الحق دهلوي |
| (4) اکمال بذكر اسماء الرجال |                                   |

He also refers to several works of his elder relatives, such as the *ماخذ الاعتقاد في شان الصحابة و اهل بيت الامجاد* of his grandfather, *Shaykh* Muḥammad Yaḥyā, better known as *Khūb* Ullāh Ilahābādī; the *درة التحقيق في نصره الصديق* of Ḥājī *Shāh* Muḥammad Fākhīr, the second son of the aforesaid *Shaykh* and the uncle and teacher of the present author; the works of Muḥammad Nāṣir Afdālī, also his uncle and teacher, and the youngest son of the *Shaykh*.

He then proceeds to say that he had made a fair copy of only a few pages of his composition when he was suddenly attacked by a high fever attended by a severe shivering. He was confined to his bed for more than two months. Afterwards when he intended to resume the work, to his intense mortification he could not find the draft in his bookcase. He thought of making a new draft, but a fresh attack of the fever prevented him. In the meantime, however, his son, Najaf 'Alī, alias Muḥammad 'Alā, succeeded in finding the manuscript. Thereupon the author set to work, and after a careful revision of the draft produced the present work in A.H. 1209 = A.D. 1795. It is not divided into any chapters or sections, but the contents may be described as follows.—

Muḥammad: his genealogy, on fol. 2<sup>b</sup>; his features and appearance (حليّة مبارك), fol. 4<sup>a</sup>; persons who resembled Muḥammad in features, fol. 10<sup>b</sup>; his wives, fol. 11<sup>a</sup>; his children, fol. 17<sup>b</sup>.

Abū Bakr, on fol. 22<sup>a</sup>.

'Umar, on fol. 36<sup>b</sup>.

'Uṣmān, on fol. 54<sup>a</sup>.

'Alī, on fol. 65<sup>a</sup>.

Ḥasan bin 'Alī and the other Imāms, on fol. 82<sup>a</sup>.

Genealogy of the author, on fol. 143<sup>a</sup>.

Foll. 145<sup>b</sup>–156<sup>b</sup>. A treatise of his, entitled *البصارة في احاديث الاشارة*, explaining the real posture assumed by the Prophet in the *تشهد*, and the mode of placing his fingers on the knees and of his lifting the forefinger in the *تشهد*. In support of his statements he quotes many Ḥadīṣ narrated by several reliable authorities.

Beginning.—

اشهد ان لا اله الا الله و اشهد ان محمداً عبده و رسوله — بعد  
حمد مرسلې كه رسول مقبول خود را امر فرمود

Foll. 153<sup>b</sup>–155<sup>b</sup> are blank.



The treatise is defective towards the end, and breaks off with the following words:—

پس در معنی می و دو صحابی و صحابه روایت کرده —

In dealing with the history of the Prophet, the Khalifs and the Imâms, he generally cites the authorities for his statements. It is interesting to note that he is very careful to give the etymologies of most of the proper names, particularly of the ancestors of the Prophet, for instance —

عبد المطلب بصیغه اسم فاعل از اطلاق بر وزن افتعال بمعنی طلب بن هاشم بن عبد مناف بفتح میم و تخفیف نون ابن قصی بضم قاف و فتح صاد مهمله و تشدید تحتانیه . . . احمد بن حنبل رضي الله عنه فرمود چنانکه در فتح الباری است که از شافعی رحمه الله علیه شنیدم که نام عبد المطلب شبیه است و نام هاشم عمر و نام مناف مغیره و نام قصی زید انتهی — و بعضی گفته اند که نام عبد المطلب عامر بود وجه تسمیه او به شبیه آنست که گیسوی او سپید بود و چون عم او مطلب او را ردیف خود ساخته بمکه آورد در جواب کسی که میپرسید که این کیست بجهت رنانت جامه او اظهار برادر زادگی موجب عار دانسته میگفت عبد من است بنابراین بعبد المطلب اشتهاه یافت — پدرش عمر را هاشم برای آن گویند که در ایام قحط ثربد یعنی انکبه (اشکنه) که طعام معروف است هشتم میکرد یعنی شکستی و بقوم خود دادی و مغیره که نام عبد مناف است بصیغه اسم فاعل از اغاره بغین معجمه است و بعضی میم او را برای اتباع عین مکسور می گردانند و زید را که پدر عبد مناف است برای آن قصی گویند که با مادر خود فاطمه بنت سعد از مکه رفت و باخوان خود از قبیله کلب در بایه (بادیه probably) نشو و نما یافت و از مکه بعید افتاد و قصا بر وزن عصا بمعنی بعد و دوریست —

Fol. 153<sup>a</sup> contains a prayer of five lines written by the author's own hand :—

کاتبه فقیر محمد علیم یحیائی افضلی اله آبادی عفی عنه

Written in ordinary Indian Ta'liq.

Not dated, apparently beginning of the 19th century.

### No. 509.

fol. 299 ; lines 20 , size  $11\frac{1}{2} \times 7$  ,  $9\frac{1}{2} \times 5$ .

ترجمہ کشف الغمہ

## TARJUMAH-I-KASHF-UL-ĠUMMAH.

A translation of Abul Hasan 'Alī bin Sa'īd Fakhr-ul-Dīn 'Isā bin Abil Fath Arbālī's (ابو الحسن علی بن سعید فخر الدین عیسی) popular Shi'ah history, *کنف الغمہ فی معرفۃ* (ان ابی الفتح اربلی الاہدہ).

The *Kashf-ul-Hujub*, fol. 124<sup>a</sup>, mentions the author (died in A.H. 692 = A.D. 1293), but does not mention the present translation, though in an endorsement on the fly-leaf of this copy the names of the translator and of his work are written thus :—

ترجمہ المناقب یعنی ترجمہ کشف الغمہ تالیف علی بن حسن

الزواری —

The *Kashf-ul-Hujub* while praising the Arabic original remarks that it was appreciated even by "the enemies" (*i.e.* Sunnis), such as فواتح الصغدی, who, he says, praises the work in his *فواتح الوفیات*, and others. The Arabic original, a very correct and valuable copy of which is preserved in this library, is divided into two parts. the first part treating of the history of the Prophet Muḥammad and 'Alī, and the second dealing with the history of Fāṭimah and the Imāms. The present copy, which contains the translation of the

second part only, is defective at the beginning and opens abruptly, thus:—

چون عادت مؤلف رحمة الله آنست که اول نقل از طریق  
جمهور کند و بعد از آن از طریق اصحاب آن

Contents —

The History of Fāṭimah, fol. 1<sup>a</sup>.

Hasan bin 'Alī, fol. 21<sup>a</sup>.

Husayn, fol. 45<sup>b</sup>.

'Alī Zayn-ul-Âbidîn, fol. 71<sup>b</sup>.

Muḥammad Bâqir, fol. 91<sup>b</sup>.

Ja'far Ṣâdiq, fol. 108<sup>b</sup>.

Mûsâ bin Ja'far, fol. 136<sup>b</sup>.

'Alī Ridâ, fol. 161<sup>a</sup>.

Muḥammad Taqî, fol. 201<sup>b</sup>.

'Alī Naqî, fol. 216<sup>b</sup>.

Hasan 'Askari, fol. 232<sup>a</sup>.

Muḥammad Mahdî, fol. 249<sup>b</sup>.

The authorities most frequently quoted are Kamâl-ud-Dîn Ṭalḥah,  
منیخ مفید, and Shaykh Mufid, کمال الدین طلحه.

Written in ordinary Indian Ta'liq, with the headings in red.

Spaces for headings are left blank in several places.

The middle portion of the first fourteen folios is damaged.

The date in the colophon is worm-eaten, apparently 17th century.

The copy was written at Cuttack, Orissa.

Scribe محمد علی

## HISTORY OF THE MOGHULS.

No. 510.

foll. 682; lines 19; size 13 × 8; 10 × 5.

تاریخ و صاف

## TÂRĪKH-I-WAṢṢĀF.

A complete copy of all the five volumes of the popular work *Târīkh-i-Waṣṣâf*, otherwise called *Tajziyat-ul-Amṣâr wa Tajziyat-ul-A'ṣâr*, *تجزیة الامصار و تجزیة الاعصار*, containing the history of the Moghul Sultāns from A.H. 656—712 = A.D. 1258—1312, with later additions in A.H. 728 = A.D. 1327.

Author: *Khwājah* 'Abd Ullah bin Faḍl Ullah Waṣṣâf, *خواجہ عبد اللہ بن فضل اللہ و صاف*.

Beginning:—

حمد و ستایشی کہ انوار اخلاصش آفاق و انفس را چون فاتحہ  
صبح صادق متلای سازد

The author, who was born in *Shīrāz*, and whom *Khwand* Amīr calls Maulānā *Shihāb-ud-Dīn* 'Abd Ullah *Shīrāzī*, مولانا شہاب الدین, *و صاف*, is generally known by his literary name *و صاف*, the "panegyrist." He was the son of Maulānā Faḍl Ullah *Shīrāzī*, who, according to the author's own statement in the present work, died in A.H. 698 = A.D. 1298. Waṣṣâf found a generous patron in the person of Wazīr Rashīd-ud-Dīn, author of the *Jāmī'-ut-Tawārīkh*. After Rashīd-ud-Dīn's death, Waṣṣâf continued to enjoy similar favours from the Wazīr's son and successor Giyāṣ-ud-Dīn. It was under the auspices of Rashīd-ud-Dīn that he presented this work to Sultān Uljāytū on Thursday, 24 Muḥarram, A.H. 712 = A.D. 1312, and received from the king the title of *و صاف العزیز*, "the panegyrist of His Majesty." See fol. 624\*.

The *Târikh-i-Waṣṣâf* is reckoned an excellent specimen of the florid style: it is enriched with verses in Persian and Arabic; the abundance of words, of phrases, even of whole chapters in the Arabic language show him to have been no mean scholar; there are apt citations from the Qurân too, introduced with such telling felicity, that one might easily take the author for a *Ḥāfiẓ* (one who learns the Qurân by heart); that he was a deep student of the sacred Book is obvious.

As a contemporary history of the Moghul kings the work is no doubt of great value; but the tedious redundancies of its rhetorical style are quite unsuitable for historical works. The author himself says that when, on his presenting it to Sulṭân Uljâytû, he read aloud one or two passages, the Sulṭân could not understand them until they were explained by Rashîd-ud-Dîn. Hammer-Purgstall remarks—“The history of Waṣṣâf, so far as regards style, holds the same position in Persian as the *Maqâmât-i-Ḥarîrî* in Arabic, being an unapproachable model of rhetoric, and also, in the opinion of the Persians, of historical art.”

The work is practically a continuation of the *Târikh-i-Jahân Kushâ* of Juwaynî, of which our author speaks very highly, and to which he devotes a long panegyric on fol. 638<sup>b</sup>. He takes up the history at the point where the *Jahân Kushâ* closes.

The *Târikh-i-Waṣṣâf* was lithographed in Bombay, A.H. 1269, and the first volume was published by Hammer with a German translation, Vienna, 1856. The contents of the work have been described by Hammer in the *Jahrbucher*, vol. 71, *Anz. Blatt.*, pp. 27–31. See also Elliot, *History of India*, vol. iii., pp. 24–54, Quatremère, *Histoire des Mongols*, pp. 13, 68; D’Ohsson, *Histoire des Mongols*, p. 27; Mohl, *Journal Asiatique*, 5<sup>e</sup> Série, vol. viii., p. 54; *Īlāj. Kh̲il̲*, vol. ii., p. 156; *St. Petersburg Cat.*, p. 283; *Vienna Cat.*, vol. ii., p. 181; *Leyden Cat.*, vol. iii., p. 2, Ouseley, *Biogr. Notices*, pp. 230–235; *Rieu*, i., p. 161; *Ethé*, *Bod. Lib. Cat.*, No. 147, etc., etc.

The work is divided into five volumes. Vol. IV. (foll. 460–682) is bound after Vol. V. (foll. 398–459).

Vol. I. opens with a preface, dated Sha’bân, A.H. 699 = A.D. 1299. It begins with the death of Mangû Qâ’ân and the accession of Qubilâ Qâ’an.

Vol. II. treats of the Atâbaks of Fârs, Lur, etc.

Vols. III. and IV. contain some account of India; the latter is brought down to A.H. 712 = A.D. 1312, and closes with the history of Chingiz Khân and his successors.

Vol. V., which deals mainly with the history of Abû Sa’id, was subsequently added by the author. In some copies, as in *Rieu*, Add. 23517, and in this copy, there is some record of the events relating to A.H. 727 = A.D. 1326.

## Contents.—

## VOL. I.

Preface; Death of Mangû Qâ'ân in A.H. 655; Reign of Tîmûr Qâ'ân, fol. 25<sup>b</sup>; Hulâgû's conquest of Bagdâd and other places, fol. 46<sup>b</sup>; Reign of Abâqâ, fol. 54<sup>a</sup>; Kings of Egypt, fol. 86<sup>a</sup>; Accession of Sulţân Aĥmad, fol. 109<sup>a</sup>, his contest with Argûn, fol. 129<sup>a</sup>; Accession of Argûn, fol. 141<sup>b</sup>.

## VOL. II.

The Salgûrî Atâbaks in Fârs, fol. 150<sup>a</sup>; Reign of Argûn, fol. 223<sup>a</sup>; Atâbaks of Lur, fol. 245<sup>a</sup>.

## VOL. III.

Reign of Kay Khâtû, fol. 253<sup>a</sup>; Accession of Bâydû, fol. 278<sup>b</sup>; Sulţâns of Kirmân, fol. 281<sup>a</sup>; Description of India; Kings of Delhi, fol. 307<sup>a</sup>; Campaign of Ġâzân, fol. 319<sup>b</sup>; Accession of Ġâzân and his reign down to A.H. 700, fol. 323<sup>a</sup>.

## VOL. IV.

Continuation of Ġâzân's reign from A.H. 701, fol. 460<sup>a</sup>; His death, fol. 529<sup>a</sup>; Accession of Ulĵâytû, fol. 541<sup>a</sup>. Death of Tîmûr Qâ'ân and account of his successors, down to A.H. 711, fol. 574<sup>a</sup>; Account of Sulţân 'Alâ-ud-Dîn of Delhi, fol. 605<sup>a</sup>; Sulţâns of Egypt, fol. 608<sup>a</sup>; Account of the author's presentation of the work to Sulţân Ulĵâytû, fol. 624<sup>a</sup>; Abstract of the *Tâ'îkh-i-Jahân Kushâ* of Juwaynî, from the rise of Chingiz Khân to the death of Khusrau Shâh, A.H. 655 = A.D. 1257, fol. 638<sup>b</sup>. This volume ends with a dissertation on rhetorical figures, fol. 675<sup>b</sup>.

## VOL. V.

Introduction, fol. 398<sup>b</sup>; Return of Ulĵâytû to Bagdâd in Ramađân, A.H. 712 = A.D. 1312 and the account of the remaining period of his reign, fol. 409<sup>a</sup>; Accession and reign of Sulţân Abû Sa'id, fol. 418<sup>a</sup>.

The rubrics are omitted in some places. Written in ordinary Indian Ta'liq on blue papers.

A very modern copy. Not dated, apparently written in the 19th century. The name of the scribe given at the end of the fifth volume, fol. 459<sup>a</sup>, is شيخ تفضل حسين بن عظيم الدين محمد بن جلال الدين محمد.

## No. 511.

foll. 400; lines 15; size  $9\frac{1}{4} \times 6$ ;  $7 \times 3$ .

## شجرة الاتراك

## SHAJARAT-UL-ATRÂK.

A history of Chingîz Khân, his ancestors from the time of Yâfeş bin Nûh, and his descendants down to Timûr.

Beginning:—

الحمد لله الممير وهو علي كل شيء قدير والصلوة والسلام علي  
خير خلقه ورسوله الخ

The title of this work is a matter of dispute. Rieu, vol. i., p. 164, followed by Dr. Ethé, India Office Lib. Cat., No. 172, calls the work Ulûs-i-Arba'ah-i-Chingîzî, الوس اربعة چنگيزي, and remarks that the title "Shajarat-ul-Atrâk," written on the fly-leaf of his copy by Wm. Erskine (the name under which Col. Wm. Miles published an abridged translation, London, 1838), does not appear anywhere in the text. For his authority he quotes the concluding lines of the work, in which he says it is called Ulûs Arba'ah Chingîzî, as follows:—

این نسخه الوس اربعة چنگیزیت و تعداد اسامی الخ

In our copy the above passage runs thus, with a slight alteration:—

این نسخه بیان الوس اربعة چنگیزیت و تعداد اسامی ملوک  
اولاد ترک خان بن یافث بن نوح علیهما السلام و نامهای خواقین  
ترکستان زمین که درین رساله است منقول است از مجموعه که  
سلطان السعید الغ بیگ مرزای شهید نور الله مضجع در ذکر خانان  
الوس اربعة تألیف نموده اند تحریر افتاد

the literal translation of which is "This book gives an account of the four clans of the Chingîzî line," etc. In the present copy we find that the author distinctly calls the work Shajarat-ul-Atrâk, fol. 24<sup>a</sup>.—

و چون بزرگترین اولاد حضرت نوح یافث بود علیهما السلام حق  
تعالی او را به تشریف رسالت مشرف گردانید و درین مسوده که

موسوم بشجرة الاثراك است از ذكر آن دو برادر زياده برين مذكور  
نميكردد الخ

On fol. 258<sup>b</sup> he again refers to the title thus:—

بادساهي صاين خان - در تواريخ معتبره احوال و نسب او به  
جوجيخان مشهور و معروف است اما درين نسخه كه منتخبيست از  
شجرة الاثراك چيزي بنظر نه در آمد . . . . . اما اين قدر بخاطر  
مانده كه بادشاه عظيم الشان كنير الانعام بود العلم عند الله الخ

Although in the lines quoted above the author says that he has based this work on Ulug Beg's history of the *Khāns* of the four clans, he frequently refers to "reliable histories," تواريخ معتبره, and particularly names two important works, viz. the *Tārīkh-i-Guzidah*, by Hamd Ullah Mustaufi, composed in A.H. 730 = A.D. 1329 (see Nos 453-54 in this Catalogue), and the *Tārīkh-i-Jahāngushāi* of 'Aṭā Malik Juwaynī, composed in A.H. 658 = A.D. 1259, in the following two places:—

1. fol. 169<sup>b</sup>:—

و مدت سلطنت سلطان محمد خوارزم شاه را گویند بیست و يك  
سال بود و بقول حمد الله مستوفي صاحب تاريخ گزیده از سلطان  
محمد خوارزم شاه هفت پسر مانده الخ

2. fol. 244<sup>a</sup>:—

و دیگر نوئیان بزرگ . . . . . با همراهي هلاکو خان بن توليخان  
متوجه ايران شدند و از انجا استخلاص نمودند و اذربايجان را مقرر  
سرير سلطنت ساختند چنانكه تفصيل آن را عطا ملك برادر خواجه  
شمس الدين محمد جويني در تاريخ جهانكشاي نوشته است و مجملي  
ازان مفصل درين نسخه در محل خود مذكور خواهد شد

From this we learn that the author derived his account of Hulāgū Khān from Juwaynī's *Jahāngushāi*.

The *Ulūs-i-Arba'ah* of Ulug Beg is mentioned in the *Tārīkh-i-Rashīdī*. The ninth *Maqālah* of the *Khulāṣat-ul-Akhhbār* (see No. 463 in this Catalogue), treating of the history of the Moghuls, agrees in most points with the present text, and *Khwānd Amīn* admits at the end that he derived it from the *Ulūs-i-Arba'ah* of Ulug Beg.



According to Rieu, i., p. 164<sup>b</sup>, two copies of the original work of Ulug Beg are supposed to exist in the libraries of Constantinople.

The year A.H. 865 = A.D. 1402, which, according to Ethé, India Office Lib. Cat., *loc. cit.*, is the last date mentioned in his copy before the epilogue, is not found in this copy; but in the same place we find an incidental reference to the death of Timûr which, we know, took place in A.H. 807 = A.D. 1404.—

چون صاحبقران اکبر امیر کورکان صفدر ..... ازین عالم غدار  
رحلت فرمود تا آن وقت خانی محمود سلطان بن سیورغتمشخان  
باستقلال بود آن

The late date A.H. 831 = A.D. 1427 (mentioned by Dr. Ethé), in which year Muhammad Khân bin Timûr Khân bin Timur Qutlû Khân bin Timûr Beg Uglân Khân, the thirty-ninth and last successor of Jûi Khân, is said to have ascended the throne, is found here on fol. 273<sup>b</sup>:—

از بدو دولت جوچی نژادان که از سنه احدی و عشرین ستمایه  
هجری تا سال جلوس محمد خان که احدی و ثلثین و ثمانمایه که دو  
صد و ده سال بوده است ....

The reign of Muhammad Khân is noticed on fol. 274<sup>a</sup>. The date A.H. 851 = A.D. 1447, mentioned by Rieu, *loc. cit.*, as the latest date found in his copy on fol. 129<sup>a</sup>, which, by the way, seems to correspond with fol. 273<sup>b</sup> of the present copy, is not found here, and it seems doubtful whether Rieu's date (851) is not a mistake for 831.

#### Contents:—

History of the ancient patriarchs from Âdam to Nûh, foll. 1<sup>b</sup>-20<sup>a</sup>.

Sâm bin Nûh, fol. 20<sup>a</sup>. Hâm bin Nûh, fol. 21<sup>a</sup>. Yâfeş bin Nûh, fol. 22<sup>a</sup>.

Reign of Turk, the eldest son of Yâfeş, and the ancestor of the Turks and Tâtârs, fol. 26<sup>b</sup>.

Line of the Tâtârs, fol. 32<sup>a</sup>.

Line of the Moghuls, beginning with Moghul Khân, fol. 32<sup>b</sup>.

Qarâ Khân, fol. 33<sup>a</sup>. Aguz Khân, fol. 38<sup>b</sup>. Âi Khân, fol. 48<sup>b</sup>.

Yûldûz Khân, fol. 49<sup>a</sup>. Mankli Khân, fol. 49<sup>b</sup>. İl Khân, fol. 50<sup>b</sup>.

Line of the 'Uşmânî Sultâns, fol. 52<sup>b</sup>.

Birth of Timûchîn Qâ'ân, صاحبقران اعظم تموچین قآن (Chingiz Khân), on 9 Duhijjah, A.H. 549, fol. 79<sup>b</sup>.

Reign of Timûchîn Qâ'ân begins on fol. 90<sup>b</sup>.

Timūchīn Qā'ān receives the title of Chingīz Khān, fol. 100<sup>a</sup>.

Conquest of Khatai by Chingīz Khān, fol. 112<sup>b</sup>. His wives and children, fol. 116<sup>a</sup>. His wars against Persia and his contests with the Khwarazmshāhīs, foll. 134<sup>a</sup>-226<sup>a</sup>. Chingīz Khān's illness, his will to his sons and chiefs, and his death on 4 Ramadān, A.H. 624, fol. 226<sup>b</sup>.

Line of Uktāi Qā'ān, fol. 232<sup>a</sup>.

Line of Jūji Khān, fol. 251<sup>a</sup>.

Line of Hulāgū Khān and the Īlkhānīs, fol. 275<sup>a</sup>.

History of Sultān Abū Sa'id Bahādur Khān bin Uljā'itū Sultān, foll. 320<sup>b</sup>-339<sup>b</sup>.

Line of Chagatāi Khān, fol. 367<sup>a</sup>.

Written in bold and clear Nasta'liq, within red and blue borders, with an illuminated headpiece.

The original folios have been inlaid in new margins.

Not dated, apparently 17th century.

## HISTORY OF TIMÛR.

No. 512.

foll. 549; lines 21; size 11 × 6; 8 × 3½.

ظفر نامہ

## ZAFAR NÂMAH.

The well-known history of Timûr from his birth, A.H. 736 = A.D. 1335, to his death, A.H. 807 = A.D. 1404, with a sketch of Khalil Sultân's reign.

Author: Maulânâ Sharaf ud-Dîn 'Alî Yazdî, مولانا شرف الدین علی یزدی.

Beginning.—

حمداً كثيراً مباركاً لمن يوتي الملك من يشاء الخ

This is unanimously admitted to be the most trustworthy history of Timûr. Khwând Mir, in his Habib-us-Siyar, vol. iii., Juz 3, p. 148, in praising the work, remarks that up to that time he had not met with a better history in the Persian language.—

باعتماد راقم حروف در فن تاریخ بلطافت و نظامت آن در اسلوب فارسی نسخه مکتوب نیست الخ

In chap. ii. the author reveals his sources. Timûr had always in attendance a staff of learned men, Persian secretaries and Uigâr penmen (بخشیان ایغور و دبیران فرس), who recorded every event as it occurred. Strict orders were given to observe the utmost accuracy, and to avoid alike exaggeration and belittling. These records were then written in a polished and elegant style, and were afterwards brought into the royal presence to have their accuracy tested. In this way two historical records, one in Turkish and another in Persian, were prepared. Besides this, some other officials of the court were also employed in recording the events of Timûr's reign after ascertaining their truth.

The author then proceeds to say that his royal master, Ibrâhîm Sultân, second son of Shâh Rukh, and grandson of Timûr, a great patron of learning, and himself a man of letters, who took the keenest interest in the present work, procured materials from all quarters, and collected a number of Persian and Turkish readers, scholars and writers. For each event reference was made to the Turkish and Persian texts, eye-witnesses were sent to ascertain the truth, and in case of doubtful points messengers were sent to settle discrepancies in the MSS. In this manner, when a correct version had been obtained, it was brought to the prince to be approved, and was then made over to Sharaf-ud-Din to be decked in all the graces of a literary style. The text was then again brought to the prince for his final approval.

Petis de la Croix, in his translation of the above passage, erroneously gives the credit of the compilation to Timûr instead of Ibrâhîm Sultân.

The author, Maulânâ Sharaf-ud-Din 'Alî, who adopted the poetical title of Sharaf, was a native of Yazd and a man of great piety. At the request of Mirzâ Sultân Muḥammad, the governor of 'Irâq, he came to his court; and after some years, when Shâh Rukh came to Iṣfahân to subdue the Mirzâ, who had rebelled against Shâh Rukh, he (Sharaf) was accused of having instigated the Mirzâ, and like many others was to suffer death by Shâh Rukh's order, when Mirzâ 'Abd-ul-Latîf, on the pretence that his father, Mirzâ Ulug Beg, was in need of Sharaf's services in connection with his astronomical observations, rescued the author from the impending danger, and sent him to Samarqand. Sharaf returned to his native place in A.H. 853 = A.D. 1449, where he died in A.H. 858 = A.D. 1454, and was buried in the college called Sharafiyah after him. See Ḥabîb-us-Siyar, vol. iii., Juz 3, p. 148; Daulat Shâh, pp. 378-380; Hammer, Schöne Redekunste, p. 284. See also Elliot, History of India, vol. iii., p. 478, Ḥâj. Khal., vol. iv., p. 175, Morley, Descriptive Catalogue, pp. 94 and 95, Charmoy, Mémoires de l'Académie de S. Petersbourg, 6<sup>e</sup> Série, vol. iii., p. 92; G. Flugel, p. 189; Copenhagen Catalogue, p. 19; J. Aumer, p. 86; Rieu, i., p. 175; Ethé, Bodl. Lib. Catalogue, Nos. 153-159, Ethé, India Office Lib. Catalogue, Nos. 173-191 and Nos. 2831-2832, etc.

The whole work was translated into French by Petis de la Croix, "Histoire de Timur-Bec," and published after his death, Paris, 1722, and translated into English by J. Darby, London, 1723. An extract (text and translation) is given by C. Stewart, Descriptive Catalogue, pp. 234-247.

The date of composition of the Zafar Nâmah, as given in the Ḥabîb-us-Siyar, *loc. cit.*, is A.H. 823 = A.D. 1424, a date expressed by the chronogram **صنف في شيراز**.

The Introduction or the Ifitâḥ, better known as **مقدمه ظفر نامه**, written by the same Sharaf-ud-Din before the Zafar Nâmah in A.H. 822

= A.D. 1419, is found only in a few copies. It treats of the genealogy of the Turkish Khāns, and of the history of Chingiz Khān and his descendants down to Tīmūr, and has been described in Rieu, i., p. 175; G. Flugel, p. 189; Ethé, India Office Library Catalogue, No. 173.

The Zāfar Nāmāh was edited in two volumes in Bibl. Indica by Maulavī Muhammad Iahdād, Calcutta, 1887.

Written in ordinary Nasta'liq, within red-ruled borders. The headings are written in red; occasional emendations are found on the margins.

Dated 17 Ramaḍān. The last figure of the year is illegible on account of a worm-hole, the third partly resembles 5, but the first two distinctly read 10.

### No. 513.

fol. 364, lines 25; size  $11\frac{1}{4} \times 6\frac{1}{4}$ ;  $8\frac{1}{4} \times 3\frac{1}{4}$ .

مطلع السعدين

### MATLA'-US-SA'DAYN.

The first of the two volumes of 'Abd ur-Razzāq bin Ishāq us-Samarqandī's (مولانا عبد الرزاق بن اسحاق السمرقندي) history of the Timurides from A.H. 704 to 875 = A.D. 1304-1470. The full title of the work is مطلع السعدين و مجمع البحرين.

This copy is distinguished by having a preamble, unknown in other copies. In this we are told that in the composition of the work the author received assistance from several learned men, among whom he specially mentions Maulānā Nizām-ud-Dīn 'Abī-ul-Wāsi'. He also tells us that the work consists of two Qisms (volumes). The *first* beginning with the birth of Abū Sa'id Bahādur Khān and ending with the history of Tīmūr, covering the period A.H. 704-807 = A.D. 1304-1404. The *second* opening with the accession of Shāh Rukh in A.H. 807, and closing with A.H. 875 = A.D. 1470. At the end of this preamble the scribe adds the words 'نقل بخط المصنف,' which mean that it was copied from the autograph of the author.

The preamble runs thus.—

کتاب مطلع سعدين و مجمع البحرين که منتظم در سلك قسمين و منقسم بر عقد سمتين وقوع يافت . . . قسم اول مشتمل بر شرح

ولادت و بسطت سلطنت سلطان عاليشان متعالی مکان علاء الدنيا  
والدين سلطان ابو سعيد بهادر خان و ظهور دولت و قوت صولت  
... امير تیمو کورکان و احوال ایران و توران بل معظم ممالك جهان  
از ابتدای هفتصد و چهار تا انقضای هشتصد و هفت قسم دویم  
محتویست بر شرح جلوس حضرت خاقان معید معین الدنيا والدين  
شاهرخ بهادر بر سریر سلطنت جهان و تسخیر ممالك ایران و توران  
بل سایر بلدان از افتتاح هشتصد و هفت تا انشراح هشتصد و هفتاد  
و پنج — بیت —

ز هشتصد چو بگذشت هفتاد و پنج  
فلک ساخت پر در جهان زین دو گنج

... مولفه الفقیر الی الله الهادی عبد الرزاق بن اسحق السمرقندی  
بعسن امداد جمیع من الفضلاء و یمن اسعاد فوج من الطرفاء اخصهما  
مولاناء الفاضل و البحر الكامل العالم التحریر صاحب التثخیر و التحریر  
مولانا نظام الدین عبد الواسع ادام الله دهره الثاقب و طبعه الساطع  
فانه الباع الباح بل معوان النصیر و المنصار الظهیر نعم المولی  
و نعم النصیر — نقل بخط المصنف

This then, contradicts the popular notion that the *Maṭla'us-Sa'dayn* is due exclusively to the pen of 'Abd-ul-Razzâq. Nizâm-ud-Dîn 'Abd-ul-Wâsi', whom our author mentions as his principal helper, seems to be identical with Maulânâ Nizâm-ud-Dîn Shâmî, the author of the *Zafar Nâmah*, a history of Timûr from the beginning of his career to the end of A.H. 806 = A.D. 1403. See Rieu, i., p. 170. The author of the *Iḥabî-us-Siyar*, vol. iii., Juz 3, p. 90, remarks thus "Most of the facts of Timûr's history are derived from the work of Maulânâ Nizâm-ud-Dîn Shâmî, who is also known as شیب غازی, evidently a mistake for شنب غازی, Shanab-i-Ġâzânî, a name taken from some fort in or near Tabriz. Dorn, St. Petersburg Cat., p. 287 (Rieu, *loc. cit.*), also quotes a passage from 'Abd-ur-Razzâq's *Maṭla'us-Sa'dayn*, in which the author refers to Nizâm-ud-Dîn 'Abd-ul-Wâsi' as his chief authority.

The usual preface begins thus on fol. 2\* :—

حسن مطلع اخبار انوار در افتتاح مقال و لطف مظهر آثار اخبار  
در ایضاح مبدا و مال الخ

Maulânâ Kamâl-ud-Din 'Abd-ur-Razzâq, son of Maulânâ Jalâl-ud-Dîn Ishâq Samarqandî (مولانا کمال الدین عبد الرزاق بن مولانا جلال الدین اسحاق السمرقندی), was born at Herat on 12 Shâ'bân, A.H. 816 = A.D. 1413. His father, Ishâq, was engaged for a long time at the court of Shâh Rukh in the capacity of a Qâdî and Imâm, and was occasionally called into the royal presence to explain points of law. After his father's death, in A.H. 841 = A.D. 1437, he wrote a commentary upon 'Add-ud-Dîn's treatise on Noun and Particle, dedicating it to Sultân Shâh Rukh; and it was on this occasion that he secured his first introduction to the notice of Shâh Rukh. In the latter part of Shâh Rukh's reign 'Abd-ur-Razzâq was sent to India as an ambassador to the King of Bijânagar. At the end of three years he returned to Khurâsân. Of this embassy he has given us a very interesting account in the present work, foll. 148-167. He was also sent on a mission to Gilân in A.H. 850 = A.D. 1446, and after Shâh Rukh's death, which took place in the same year, he was successively attached to the services of Mirzâ 'Abd-ul-Jatîf, Mirzâ 'Abd Ullah, Mirzâ Abul Qâsim, and lastly of Sultân Abû Sa'îd, by whom he was appointed, in A.H. 867 = A.D. 1462, Shâyhkh of the monastery (خانقاه) of Shâh Rukh in Herat, where he spent the remaining portion of his life in pious devotions, dying in Jumâdâ II., A.H. 887 = A.D. 1482. See Habîb-us-Siyar, vol. iii., Juz 3, p. 335. Quatremère, in Notices et Extraits, vol. xiv., devotes 500 pages to his life and a critical estimate of his work, together with an account of the earlier years of the reign of Shâh Rukh. The story of the Chinese and Indian embassies is also given, accompanied by a French translation.

The contents of the work have been fully described by Hammer, Jahrbücher, vol. 71, Anz. Blatt., pp. 32-47. A list of the various editions of fragments of this work will be found in Morley's Descriptive Catalogue, p. 98. See also Elliot, History of India, vol. iv., pp. 89-126; Charmoy, Mémoires de l'Académie de S. Pétersbourg, 6<sup>e</sup> Série. vol. iii., p. 94, Ouseley's Travels, vol. 1, p. 322; G. Flugel, ii., p. 190; J. Aumer, pp. 87 and 88; Cat. des MSS. et Xylogr., pp. 286-288; Hâj. Khâl., vol. v., p. 603; Rien, i., p. 181; Ethé, Bodl. Lib. Cat., Nos. 163 and 164; Ethé, India Office Lib. Cat., Nos. 192-195.

Although in the preface, fol. 3<sup>a</sup>, the author states that the work covers a period beginning with the birth of Abû Sa'îd Bahâdur Khân, A.H. 704 = A.D. 1304, and closing with A.H. 874 = A.D. 1469, it will be seen that it has been brought down to the month of Şafar, A.H. 875 = A.D. 1470, when Sultân Husayn ascended the throne for the second time.

Again on fol. 34<sup>b</sup>, where he tells us that from the time of Abû Sa'îd the events are narrated year by year, he incidentally mentions A.H. 875 = A.D. 1470 as the date of composition :—

... بعد ازان سال بسال از زمان ولادت تا زمان وفات بل الي

یومنا هذا که تاریخ هجری در تعداد هشتصد و هفتاد و پنج است —  
بیت —

ز هشتصد فزون رفته هفتاد و پنج  
که پُر دُر شد این نامبردار گنج

In the following subscription at the end of this copy he tells us that he completed the original on Thursday, 15 Jumâdâ II., A.H. 871.

و ذلك صبح يوم الخميس منتصف جمادى الآخر منه احدى و  
سبعين و ثمانماية حرره المؤلفه الفخیر الي الملك الخلق الهادي  
عبد الرزاق بن اسحق السمرقندي

Written in a cursive Nasta'liq, with the headings in red.  
Dated Rajab, A.H. 187, which evidently stands for 1087.

Scribe معي الدين ابن علي افضل.

The colophon runs thus. —

و قد وقع الفراغ من تحريره علي يد الفقير الحقير المذنب  
المحتاج الي الله معي الدين ابن مولانا علي افضل في شهر رجب  
المرجب سنه ١٨٧

The MS. is in a damaged condition.

### No. 514.

fol. 375, lines 23; size  $10\frac{3}{4} \times 7$ ;  $8 \times 5$ .

The second volume or latter half of 'Abd-ur-Razzâq Samarqandî's *Matla'us-Sa'dayn*, containing the history of Tîmûr's descendants, from the accession of *Shâh Rukh* in Herat, A.H. 807 = A.D. 1404, to the second accession of Sultân Husayn Mirzâ in Şafar, A.H. 875 = A.D. 1470.

Beginning:—

فاتحه کلام حمد و ثنای ملک علامي باید که ثنای ستایش از  
ضمیر منیر الخ



A fairly old copy.

Written in careless Nasta'liq, with red-ruled margins.

Not dated, apparently 10th century A.H.

The seals on the fly-leaf at the beginning have been effaced by some mischievous hand.

One note is dated A.H. 1140.

### No. 515.

fol. 186, lines 15; size  $9 \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 4$ .

ملفوظات تیمور

### MALFÛZÂT-I-TÎMÛR.

The Autobiographic Memoirs of Tîmûr, translated, it is alleged, from a Turkî original.

Translator Abû Tâlib ul-Husaynî ul-'Aridî.

ابو طالب الحسیني العریضي

Beginning with the translator's preface —

حمد بلیغ سبحانی را کہ بمقتضای آیہ کریمہ الخ

The Memoirs begin thus in the middle of fol. 2<sup>a</sup> without any marked heading or space.—

فرزندان سعادت لیغ و امرايان دولت لیغ و وزراي کفایت لیغ  
معلوم الوس کنم تنکري تعالی مرا بسبب دوازده چیز که شعار خود  
ساختم بزکري داد الخ

Abû Tâlib Husaynî, a native of Khurâsân, presented these Memoirs to Shâh Jahân, in A.H. 1047 = A.D. 1637, or short time before.

In the short preface Abû Tâlib says that he made this translation from a Turkî book which he found in the Holy Places (حرمین), in the library of Ja'far Pâdshâh, the ruler of Yaman. In it Tîmûr had recorded the events of his life from his seventh to the seventy-seventh (or, according to the following MS., seventy-fourth) year.

There are serious objections against the authenticity of these Memoirs, the existence of which is not corroborated by any direct or reliable evidence. The historian Sharaf-ud-Din 'Alî Yazdî, who thirty years after Tîmûr's death, wrote the emperor's history entitled Zafar

Nāmah (see no. 513 in this catalogue), while giving in the preface to that book a detailed account of his various sources, clearly states that he had free access to all the documents and official records, but does not refer to these Memoirs. Again, in the preface to the revised and enlarged edition of these Memoirs made at the request of Shāh Jahān by Muḥammad Afḍal Bukhārī in A.H. 1047 = A.D. 1637, we are told that Shāh Jahān, being dissatisfied with Abū Ṭālib's version, and finding that it contained mistakes and errors as regards dates and facts, ordered Muḥammad Afḍal Bukhārī to make an amended edition.

Major Charles Stewart translated a portion of the Memoirs from the beginning to A.H. 777 = A.D. 1375. This was printed in London, 1830. The "Designs" and "Enterprises" and the "Institutes" were edited in the original Persian, with an English translation, in Oxford, 1783, by Prof. Joseph White and Major Davy; these two books were subsequently translated into French by M. Langlès in 1787. Copious extracts in English will be found in Elliot, *History of India*, vol. iii., pp. 389-477. See also Morley, *Descriptive Catalogue*, p. 95; Erskine, *Memoirs of Baber*, pp. 2 and 3; Rieu, i., p. 177; Ethé, *Bodl. Lib. Cat.*, No. 150; Ethé, *India Office Lib. Cat.*, Nos. 196-202, etc.

This copy contains:—

1. The preface of Abū Ṭālib, and the Memoirs from the beginning to A.H. 783 = A.D. 1381.
2. Institutes, Designs and Enterprises, beginning on fol. 129<sup>a</sup>.—

فرزندان ملک گیر کامگار و نبایر ذو القدر ملک دار النج

The Institutes, Designs and Enterprises, are followed by a continuation dealing with Tīmūr's principles as to the proper treatment of conquered races and his views upon various points of law referred to him.

Written in Indian cursive character, within gold-ruled borders, with an illuminated head-piece at the beginning of each section.

Not dated, apparently 19th century.

### No. 516.

fol. 190; lines 11; size 10 × 6; 7 × 4.

The same.

An incomplete copy of the *Malfūzāt-i-Tīmūr*. The full title given here to these Memoirs runs thus:—

واقعات السلطان بن السلطان و الهاقان بن الهاقان پادشاه حم

جاه خلائق پناه قطب السلاطین عالیجاه امیر تیمور کورکان صاحب  
قران خلد الله تعالی ملکہ و سلطانہ —

After which Abū Ṭālib's preface begins thus on fol. 4<sup>b</sup>:—

حمد بلیغ سبحانی را کہ بمقتضای آیہ کریمہ الخ

The Memoirs begin on fol. 4<sup>b</sup>:—

فرزندان سعادت لبق و امراي دولت لبق الخ

This copy breaks off in the midst of the Memoirs with an account of Amīr Husayn under the heading مجلس صلح و مصالحہ من و امیر Husayn, corresponding with fol. 95<sup>b</sup> of the preceding copy.

This beautiful copy bears on fol. 4<sup>a</sup> a seal of اللہ ورد یخان عالم گیر, dated A.H. 1071.

This Allahwardī Khān, whose original name was Ja'far Khān, was a noble of Aurangzib's time, who bestowed upon him the title of Allahwardī Khān 'Ālamgīr Shāhī. He received the Ṣūbahdārī of Allahabad from the emperor, and died there in A.H. 1079 = A.D. 1669. His father, whose name was also Allahwardī Khān, was a nobleman of Jahāngīr's time, and died in A.H. 1069 = A.D. 1658.

Written in elegant bold Nasta'liq within gold ruled and coloured borders, with a fine illuminated head-piece.

Not dated, apparently 16th century.

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# HISTORY OF THE EARLY KINGS OF PERSIA.

No. 517.

fol. 129; lines 15-19; size  $10 \times 6$ ;  $7\frac{1}{2} \times 4$ .

کتاب المعجم في آثار ملوک العجم

KITÂB-UL-MU'JAM.

A history of the early Kings of Persia, from Kayûmars to Anûshirwân.

Author: Faḍl Ullah ul-Iḥṣaynî, فضل الله الحسيني.

The MS. is defective at the beginning, and opens abruptly with the following words.—

منايسته و صفات بسندیده و واردات غیب که بران جوهر بی

غیب -

The exact date of composition of the work is not given in the text but as the preface, a long one, is devoted to the praise of the reigning prince, Atâbak Nuṣrat-ud-Din Aḥmad bin Yûsuf Shâh, of the dynasty of Lur Buzurg, who succeeded his brother Afîâsiyâb (killed by the Mongols) A.H. 695 = A.D. 1295, and died in A.H. 730 = A.D. 1329, it must have been composed between those two dates.

The author of the *Haft Iqlim* and several others have confounded this author with 'Izz-ud-Din Faḍl Ullah, father of the historian Waṣṣâf Hâj. *Khal.*, vol. v., p. 628, fixes a very early date, viz. A.H. 654 = A.D. 1256 for the composition of the work. See Morley, *Descriptive Catalogue* p. 132; *Munich Catalogue*, p. 78; Sir Wm. Ouseley's *Catalogue*, No. 315 Rieu, ii., p. 811; *Ethé, India Office Lib. Cat.*, No. 285; *W. Pertsch Berlin Cat.*, pp. 420 and 421. The work has been edited at Teheran 1843. It was translated into Turkish under the title of *بلایست نامه* o *ترجمان بلاغت*, see Pertsch, *loc. cit.*

Written, sometimes diagonally, in Nim *Shikastah* within coloured

The colophon says that the copy was written on Sunday, 15 Muḥarram, A.H. 1085, at Shāhjahānābād.

The MS. bears the signature "Goure Ouseley" on the first page.

The seals of Nawwāb Vilāyat 'Alī Khān and Khawrshīd Nawwāb of Patna are fixed in several places.

### No. 518.

fol. 116 ; lines 15 ; size  $13\frac{3}{4} \times 7\frac{1}{4}$  ;  $8\frac{1}{4} \times 5\frac{1}{4}$ .

نژاد نامه

## NIZĀD NĀMAH.

An abstract of the history of the Persian Kings, and of their descendants who ruled in different parts of the world from the earliest times down to A.H. 1274 = A.D. 1857.

Beginning:—

پاک شاهنشاهی را سپاس و ستایش که در کیهان آلت

The name of the author is not to be found. On fol. 1<sup>b</sup> the title of the work is given as نژاد نامه, but in an endorsement it is written as "Tarīkh-i-Bādshāhān-i-Īrān."

The work is divided into two main Sections:—

### SECTION I.

Contains the history of the various dynasties of the Persian Kings, with a short account of the kings under each dynasty, and of their descendants who ruled in different parts of the world, such as Sind, Multān, the Deccan, etc. It concludes with an account of the rulers of Sind and Multān (fol. 77<sup>a</sup>).

### SECTION II.

Contains a compendium of all notable events in chronological order from the date of the Prophet Muḥammad's birth down to A.H. 1274 = A.D. 1857.

This copy, written by an illiterate scribe in a careless Indian Ta'liq, is full of clerical mistakes. The headings are written in red throughout.

Dated 22 Ṣafar, A.H. 1284.

## HISTORY OF THE ŠAFAWÎS.

No. 519.

foll. 349; lines 19; size  $12\frac{1}{4} \times 8\frac{1}{4}$ ;  $9\frac{1}{4} \times 5\frac{1}{2}$ .

تاریخ عالم آرای عباسی

## TÂRÎKH-I-'ÂLAM ÂRÂ-I-'ABBÂSÎ.

A history of the life and reign of the Šafawî King, Shâh 'Abbâs the Great, and his predecessors.

Author: Iskandar Beg Munshî, اسکندر بیگ منشی.

Beginning.—

چون لشر محمد کبریای الهی که بیرون از دایرهٔ حثول و افهام  
است آن

In the concluding lines of the work, completed in A.H. 1038, the author gives us to understand that he had then reached the age of seventy. He must have been born then about A.H. 968 = A.D. 1560:—

که در مدت حیات که در حین انعام این صحیفه صفت نهاد  
شمار آن بهفتاد رسیده . . . .

In the preface the author, who calls himself به اسکندر الشهیر, states that in his youth, at the evil suggestion of some imprudent persons, he applied his mind to the study of arithmetic, and spent a portion of his life in the service of the rich. He soon, however, realised his folly and devoted himself to the art of composition, and after attaining some skill enrolled himself among the Munshîs of the Imperial Court. He says at the end that he hoped, should life and leisure be spared to him, to add a *Khâtimah* containing wonderful and curious notices, collected during his life. But it seems that he did not survive to carry out his plan. According to the preface the author completed the work in its original shape in A.H. 1025 = A.D. 1616, dividing it into a *Muqaddimah* on the ancestors and predecessors of Shâh 'Abbâs, and two *Šahîfahs*, the *first* containing the history of Shâh 'Abbâs from his birth to his accession (A.H. 978–996 = A.D. 1571–1588);

the *second* comprising the history of the first thirty years of his reign (A.H. 996–1025 = A.D. 1588–1616). He afterwards added a continuation, called *Maqṣad-i-ṣānī*, giving the history of the same reign from A.H. 1026–1038 = A.D. 1617–1629). See Morley, *Descriptive Catalogue*, p. 133; Erdmann, *de Manuscripto Iskenderi Menesii*, Cazan, 1822; G. Flugel, ii., p. 17; J. Aumer, p. 80; S. de Sacy, *Journal Asiatique*, vol. v., p. 86; Stewart's *Catalogue*, p. 10; Rieu, i., p. 185; W. Pertsch, *Berlin Cat.*, pp. 433–436; Ethé, *Bodl. Lib. Cat.*, Nos. 289–299; Ethé, *India Office Lib. Cat.*, Nos. 538–554; Hāj. Khal., vol. vi., p. 564, etc.

A continuation of the *‘Ālam Arā-i-‘Abbāsi*, composed for Murtaḍā Qulī Khān, governor of Ganjah, and containing the history of Shāh Ṣafī's reign, is ascribed in the St. Petersburg Catalogue, p. 291, to Iskandar Munshī, but in the Munich Catalogue, p. 80, to another author, viz. Muḥammad Ma'ṣūm bin Khwājagī Isfahānī.

This copy comprises the Muqaddimah, the first Ṣaḥīfah and the Maqṣad-i-Ṣānī as follows :—

Muqaddimah. Genealogy of Shāh ‘Abbās, fol. 5<sup>b</sup>. Shaykh Ṣafī ud-Dīn and his successors, fol. 8<sup>a</sup>. History of Shāh Ismā‘īl Ṣafawī, fol. 21<sup>a</sup>. Shāh Tahmāsp, fol. 34<sup>b</sup>.

Ṣaḥīfah I. There is a *lacuna* after fol. 53<sup>b</sup>, and the earlier portion of the account relating to the birth of Shāh ‘Abbās is wanting. Death of Shāh Tahmāsp, fol. 60<sup>a</sup>. Amīrs and nobles who lived before the reign of Shāh ‘Abbās, fol. 62<sup>b</sup>. ‘Ulamā and Shaykhs, fol. 63<sup>b</sup>. Hakims (the heading is wanting), fol. 72<sup>a</sup>. Calligraphers, fol. 74<sup>a</sup>. Painters, fol. 76<sup>b</sup>. Poets, fol. 78<sup>b</sup>. Singers and Musicians, fol. 81<sup>b</sup>. History of Ismā‘īl Mirzā (fol. 87<sup>b</sup>), and Sultān Muḥammad (fol. 105<sup>a</sup>), down to the accession of Shāh ‘Abbās (A.H. 996 = A.D. 1588).

The second Ṣaḥīfah is wanting in this copy. The second Maqṣad (Maqṣad-i-Ṣānī), comprising the history from the beginning of A.H. 1026 = A.D. 1617 to the death of Shāh ‘Abbās, A.H. 1038 = A.D. 1629, and the subsequent proclamation of his successor Shāh Ṣafī in Isfahān, begins thus on fol. 225<sup>b</sup> :—

بعد از حمد و سپاس خالق آسمان و زمین الخ

This copy, though a modern one, is very neat. It is written in a very distinct Indian Ta‘liq, on good thick paper, with the headings in red.

Not dated, apparently 19th century.

## No. 520.

fol. 266; lines 23; size  $11 \times 7\frac{3}{4}$ ;  $7\frac{1}{2} \times 8$ .

The same.

Another copy comprising, like the preceding, the same Muqaddimah, the first *Ṣaḥifah* and the second *Maqṣad*.

The second *Maqṣad* has been wrongly placed first, and occupies fol. 1<sup>b</sup>-97<sup>a</sup>. Foll. 97<sup>b</sup>-99<sup>b</sup> blank.

The first *Ṣaḥifah* with the usual Muqaddimah begins on fol. 100<sup>a</sup>.

The MS. bears in several places the seals and signatures of Nawwāb Vilāyat 'Alī *Khān* and *Khawrshīd* Nawwāb of Patna.

Written in a careless Indian *Ta'liq*, with the headings in red.

Not dated, apparently beginning of the 19th century.

## No. 521.

fol. 376; lines 23; size  $14\frac{1}{2} \times 9$ ;  $10\frac{3}{4} \times 6$ .

The same.

A very valuable copy of the second *Ṣaḥifah*, containing the history of the first thirty years (A.H. 996-1025 = A.D. 1588-1616), and the second *Maqṣad*, written only four years after the date of composition.

Beginning:—

عنوان صحیفه سلطنت و عالم آرائی بادشاہان الخ

The second *Maqṣad* begins on fol. 285<sup>b</sup>.

At the end of the second *Ṣaḥifah* the MS. is dated A.H. 1043. The name of the scribe given there is عین علی التبریزی.

Written in good *Nasta'liq*, within gold and coloured ruled borders, with a double-paged 'Unwān at the beginning of the copy and illuminated head-pieces at the beginning of each section. The headings throughout are written in red.



## No. 522.

foll. 353  $\times$  110; lines 23; size  $11\frac{1}{4} \times 6$ ;  $8 \times 4$ .

The same.

Another good copy of the same second Şahifah and the second Maqṣad, beginning as usual.

The second Şahifah comprises the first 353 folios, and the second Maqṣad the last 110 folios.

The MS., though a little damaged, seems to be correct. It is written in a learned minute hand with copious corrections and notes on the margins.

Foll. 341–345 have been supplied in a later hand.

It bears double-paged 'Unwāns and illuminated head-pieces at the beginning of each section.

The copy bears the seals and signatures of Sayyid Vilāyat 'Alī Khān Bahādur, C.I.E., and Khwurshīd Nawwāb of Patna.'

Not dated, apparently 18th century.

## No. 523.

foll. 127; lines 12; size  $8\frac{1}{4} \times 5$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

تاریخ طاهر وحید

## TÂRÎKH-I-TÂHIR WAHÎD.

A good and correct copy of the history of the first fifteen years of the reign of Shāh 'Abbās II., who ruled over Persia A.H. 1052–1077 (A.D. 1642–1669).

Author. Muḥammad Tāhir Wahīd, محمد طاهر وحید.

Beginning:—

نیایش خالقی را سزاست که زبان محمدت سکال را از کلمات  
رکنین آلت

The author, who has been already mentioned in vol. iii., p. 172, of this catalogue, in his lengthy preface (foll. 1<sup>b</sup>–12<sup>a</sup>), devoted to the panegyrics of Shāh 'Abbās II., and to his own late patron, the Wazir Khalifah Sulṭān (d. A.H. 1064=A.D. 1653), states that the latter introduced him to the King, at whose command he wrote this work.

## Contents :—

Preface, fol. 1<sup>b</sup>.

Birth of Shâh 'Abbâs II., A.H. 1041 = A.D. 1631, fol. 12<sup>b</sup>.

His genealogy, fol. 14<sup>b</sup>.

His accession to the throne on 11 Şafar, A.H. 1052 = A.D. 1642,  
and the history of the first year of the reign, fol. 17<sup>b</sup>.

The history then proceeds year by year, the headings of which have been omitted throughout. The MS. is defective towards the end, and breaks off thus.—

و کروهی انبوه و فیلان کوه شکوه روانه قندهار نموده خود نیز  
باتفاق دارا شکوه بسر کلان خود که بخطاب ولی عهدی از سایر  
اولاد او امتیاز دارد وارد کابل گردید اورنگ زیب و معد الله خان  
وارد قندهار شده . . .

A full account of the work is given in Rieu, i., p. 189. See also Ethé, Bodl. Lib. Cat., No. 301; Cat. des MSS. et Xylogr., p. 292; Asiatisches Museum, p. 382; Mackenzie Collection, vol. ii., p. 123; Ethé, Ind. Office Lib. Cat., Nos. 555-557.

According to Rieu, *loc. cit.*, the work is designated in the Qiyâs-ul-Khâqânî as Târîkh-i-Jadîd. In Ethé, India Office Lib. Cat., *loc. cit.*, it is called تاریخ شاه عباس ثانی, while in the present copy it is endorsed in one place as “Reyazul Akhbar,” and in another as ریاض التواریخ طاهر وحید.

Written in good and clear Nasta'liq, within gold-ruled borders, with illuminated 'Unwân and head-piece.

Some of the original folios have been mounted on new margins.

Not dated, apparently 18th century.

## HISTORY OF NÂDIR SHÂH.

No. 524.

foll. 220 ; lines 16-22 ; size  $10 \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 3$ .

تاریخ جهانکشی

## TÂRĪKH-I-JAHÂNKUSHÂI.

The well-known history of Nâdir Shâh, who ruled over Persia A.H. 1148-1160 = A.D. 1736-1747, together with a summary account of the events which immediately preceded and followed his reign.

Author. Mirzâ Muḥammad Mahdî Khân Astarâbâdî bin Muḥammad Naṣîr, مرزا محمد مهدی خان استرآبادی بن محمد نصیر

Beginning.—

بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی واضح است  
که در هر عهد و آوان که اوضاع جهان منقلب و پریشان الخ

According to Sir Halford Jones Brydges, History of the Kajars, p. clxxxi. note, Mirzâ Mahdî Khân was Nâdir's private secretary ; and the author of the Fawâ'id-i-Safawiyah (composed in A.H. 1211 = A.D. 1796) informs us that the Mirzâ was employed during fifteen years in writing the Târikh-i-Nâdiri. The present copy bears no dedication, but some MSS. contain an epilogue, dated A.H. 1171, in praise of Muḥammad Ḥasan Khân, the father of Âqâ Muḥammad Khân Qâjâr.

After a rapid review of the events which preceded the elevation of Nâdir to the throne of Persia, the author gives a detailed history of Nâdir's reign to his death in A.H. 1160 = A.D. 1747, and concludes with a summary account of the reigns of 'Alî Shâh and Ibrâhîm Shâh.

This work, generally known as تاریخ نادری, is sometimes confounded with the author's other history of Nâdir Shâh, entitled دَرَّةٔ نادری, which contains substantially the same matter as the present, and which he wrote in imitation of the history of Waṣṣâf. The

author of the *Tārīkh-i-Muḥammadī*, fol. 7<sup>a</sup> (see No. 526 in this catalogue) mentions the *Tārīkh-i-Nâdirī* and *Durrah-i-Nâdirī* as two distinct works of Mirzâ Mahdī *Khân*.

For other copies, see Rieu, i., p. 192 sq.; W. Pertsch, Berlin Catalogue, pp. 437-439; W. Morley, p. 138; J. Aumer, p. 81; Cat. des MSS. et Xylogr., p. 293; A. F. Meheren, p. 23; Rosen, MSS. Persans, pp. 140-141; Ethé, India Office Lib. Cat., Nos. 558-565; Ethé, Bodl. Lib. Cat., Nos. 302-306. It was translated into French by Sir William Jones, under the title of *Histoire de Nader Chah*, Paris, 1770. He also published an English translation, London, 1773. Translated into German by M. Gadebusch, Greifswald, 1773. Lithographed at Teheran, A.H. 1260, and also at Bombay and Tabriz; printed at Calcutta, 1845, for the Asiatic Society of Bengal.

Written in *Nīm Shikastah*, sometimes diagonally, within gold and coloured ruled borders with an illuminated head-piece. The headings are written in red throughout.

In the colophon the scribe, who gives his name as Ḥayât 'Alī Dihlawī, *حيات علي دهلوي*, says that he began the transcription at Lucknow in *Shā'bán*, A.H. 1230 = A.D. 1814, and that after a prolonged illness he completed it at *Shāhjahānābād* in A.H. 1231 = A.D. 1815.

A seal bearing the inscription *مید محمد* is found on the fly-leaf at the beginning.

## HISTORY OF THE ZANDS.

No. 525.

foll. 90; lines 13; size  $8\frac{1}{2} \times 5, 6 \times 3$ .

[تاریخ زندیه]

[TÂRÎKH-I-ZANDIYAH.]

A condensed history of the rise and fall of the Zand dynasty, written during the reign of Âqâ Muḥammad Khân Qājār (A.H. 1193–1211 = A.D. 1779–1797), the first king of the Qājār line.

Beginning without حمد or نعمت.—

این کتاب حقیقت نامه ایست که آنچه بعد از منهنشاه دوران و یگانه زمان نادر شاه صاحبقران روی داده تا الحال که زمان آقا محمدخان قاجار است احوال هر یک از سلاطین و خوانین از ایشان درین تاریخ انشاء الله تعالی بتفصیل مذکور خواهد شد—

At the beginning the author, who does not reveal his name, says that the work (to which he has given no name), contains the history of events which followed the death of Nâdir Shâh (A.H. 1160 = A.D. 1747) down to the time of Âqâ Muḥammad Khân, of whom he speaks in the present tense.

The title, “Haqeqat Nama,” endorsed on the MS. is evidently taken from the opening line of the work, where the words حقیقت نامه are used in a different sense. As the work deals with the history of the Zand dynasty, I have ventured to designate it as “Târîkh-i-Zandi-yah.”

It opens with a short history of ‘Âdil Shâh (the nephew and immediate successor of Nâdir Shâh) and Ibrâhîm Shâh, and ends with an account of the rise of Âqâ Muḥammad Khân Qājār and his defeat and capture of Luṭf ‘Alî Khân, the last king of the Zand dynasty.

## Contents:—

داستان خروج نمودن ابراهیم شاه برادر کوچک علیشاه و حقیقت احوال آن (on fol. 4<sup>a</sup>).

حقیقت ظهور ابو الفتح خان بختیاری و بعد عیاری علیمردان خان بختیاری (on fol. 5<sup>a</sup>).

ذکر ظهور دولت بندگان والا جاه خانی عظیم شانی والا اقبال یعنی بندگان دارا دربان کریم خان با جاه و جلال که ازان نوشیروان عادل و حاتم طی کوی دولت و سخاوت و زنجیر عدالت و مروت رنوده بود (on fol. 7<sup>a</sup>).

ذکر وقایع صالح خان بیات که دران آوان حاکم دار العلم شیراز بود و حقیقت طاغی شدن او (on fol. 15<sup>a</sup>).

ذکر جوانمردی جوانان قدوبن و مردانگی و بهادری اهل بلاد قدوبن بسبب جور و تظلم بختیاری و مراجعت نمودن موسی خان امسار با برادر خود امیر گونی خان در رکاب طفر انتساب اعلا حضرت شاهي طل الهي و خاك بوسي ابشان (on fol. 22<sup>a</sup>).

ذکر سرداری و خدمتگذاری خان عظیم الشان یعنی شیخ علی خان و محمد خان زند که آن دو یل ارجمند نموده من بعد برشته عرض خواهد رسیدن (on fol. 24<sup>a</sup>).

ذکر فراری علیمردان خان بختیاری که قبل ازین گوش زد خامه عنبر منامه گردیده بود (on fol. 25<sup>a</sup>).

داستان خروج کردن سلطان حسین میرزای که جعل ساخته بودند و ذکر حقیقت احوال آن بی کمال که چگونه دو روزی بر آن گذشت (on fol. 29<sup>a</sup>).

ذکر داستان حرب آزاد خان افغان و فتح علیخان افشار با لشکر بسیار از بلاد آذربایجان و جنگ کریم خان انشاء الله تعالی مذکور خواهد شد (on fol. 37<sup>a</sup>).

ذکر خلاص شدن آن دو سردار کنیر الاقندار شیخ علیخان و محمد خان زند با بعضی از قهایل زندیه از حین قید میر علم خان افغان و

کشته شدن بدست ایشان انشاء الله تعالى برشته تهریر خواهد رسید و  
کشته شدن علیمردان خان بختیاری بدست یاری محمد خان زند و  
داستان حقیقت آن (on fol. 40<sup>a</sup>).

داستان حرب محمد حسن خان قاجار با وکیل دولت و اقبال  
یعنی کریم خان و حقیقت آن (on fol. 44<sup>a</sup>).

داستان حرب محمد حسن خان قاجار همراه آزاد خان افغان و  
مستولی شدن آزاد خان بر محمد حسن خان قاجار بسبب طالع میمون  
و اخترهایون کریم خان و حقیقت آن (on fol. 46<sup>b</sup>).

آغاز داستان صادقخان برادر کریم خان و علیمردان خان پسر  
محمد خان زند که گویا شیر نری بود بصورت انسان و روانه فرمودن  
ایشانرا بجهت تسخیر بندر بصره و سایر عراق عرب و ذکر آن انشاء  
الله تعالى مذکور خواهد شد (on fol. 60<sup>a</sup>).

ذکر جعفر خان که در آن آوان باز دوباره از جانب علیمردان خان  
حاکم کردستان بود و ایامی که آنهم چند روز خروج نموده انشاء الله  
تعالى مذکور خواهد شد (on fol. 81<sup>a</sup>).

ذکر ظهور حکومت لطف علیخان پسر جعفر خان و داستان آن  
که چند روزی آفتاب عمر دولتش غروب نموده (on fol. 86<sup>a</sup>).

ذکر خروج آقا محمد خان قاجار ولد مرحوم جنت آرامگاه محمد  
حسن خان قاجار که قبل از (ین) گوش زد خامه عنبر سمامه گردید  
(on fol. 87<sup>a</sup>).

The author was clearly a Persian. The style, simple and lucid as it is, is not refined. Some orthographical peculiarities are also noticeable, e.g., خواموش for خاموش ; قزولین for قذولین ; خورم for خرم.

Written in ordinary Nasta'liq, with the headings in red.

The MS. is worm-eaten throughout, but the text is not affected.

The first three pages contain some marginal notes.

Not dated, apparently 19th century.

## HISTORY OF THE QÂJÂRS.

No. 526.

fol. 186; lines 15; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{4} \times 5$ .

تاریخ محمدی

## TÂRĪKH-I-MUḤAMMADĪ.

A history of the origin and rise of the Qājār family, and of the reign of Âqâ Muḥammad Khân, the first king of the Qājār dynasty.

Author: Ibn Muḥammad Taqī-us-Sārū'i Muḥammad, ابن محمد تقي الساروي محمد

Beginning:—

محمدت محموديرا روا و ثنا معبوديرا سزا الخ

Morley, Descr. Cat., p. 139, notices a copy of the work under the wrong title احسن التواريخ, "the best of histories." The author's own description of his work, on fol. 7<sup>b</sup>, tells us that he wrote it by order of the Qājār prince Fath 'Alī (afterwards Fath 'Alī Shāh).—

جهان جاه و سپهر جلال فتح علي

که هست گوهر او فخر دودۀ قاجار

who gave it the name Tārīkh-i-Muḥammadī in allusion to the writer and the hero, viz. the reigning sovereign Âqâ Muḥammad, who is eulogized in the preface, fol. 7<sup>a</sup>.—

و شاهزاده گرامی این نامه نامی را بدو نسبت مسمی بتاریخ

محمدی گردانید —

Morley commits a further blunder in calling the author "Samad Ben Muhammad Taki Sarawi." The word *Samad*, which appears in the following passage of the preface:—

این محتاج رب صمد ابن محمد تقي الساروي محمد



is no part of the author's name. It is simply introduced to rhyme with *Muhammad*. Again, *Sârâwî* is a mistake for *Sârû'i*, which means a native of *Sârî*, a town in *Mâzandarân*, also called *Sârû*; see *Ouseley's Travels*, vol. iii., p. 267.

The work was written in the lifetime of *Âqâ Muhammad*. It ends with a *Qasidah* composed in praise of it by *Mirzâ Fath 'Alî Kâshî*, entitled *Şabâ* (died, according to *Majma'-ul-Fuṣahâ*, vol. ii., p. 267, in A.H. 1238 = A.D. 1822), who expresses the date of its completion, A.H. 1211 = A.D. 1796, in the following chronogram —

گرچه تاریخست تاریخش ولی طبع صبا  
گفت تاریخش بود این لوح محفوظ دویم

The last five words in the above lines give the date A.H. 1211.

The author informs us, fol. 7<sup>a</sup>, that *Mirzâ Muhammad Khân Astarâbâdî*, the writer of the *Durrah-i-Nâdirî*, *Târikh-i-Nâdirî* (see No. 524, above), and *Sanglâkh*, a dictionary of Oriental Turkish explained in Persian (see *Rieu's Turkish Catalogue*, pp. 264-66), was his teacher.

The work is mentioned by *Malcolm*, vol. ii., pp. 282, 283, etc., under the name of *History of the Kujur family*. See also, *Rieu i.*, p. 199.

#### Contents —

Career of *Fath 'Alî Khân*, on fol. 7<sup>a</sup>.

His son *Muhammad Hasan Khân*, on fol. 11<sup>a</sup>.

*Husayn Qulî Khân*, fol. 19<sup>a</sup>.

History of *Âqâ Muhammad*, beginning with his captivity in *Shirâz* and ending with his death on 21 *Dul-hijjah*, A.H. 1211, narrated year by year, on fol. 29<sup>a</sup>.

*Fath 'Alî Shâh's* march from *Shirâz* to *Teheran*, his victory over *Şâdiq Khân Shâqâqî*, and the transfer of the *Shâh's* remains to *Najaf* in *Ramaḍân*, A.H. 1212, on fol. 178<sup>b</sup>.

The concluding portion seems to be a later addition; for, as mentioned above, the work was written in A.H. 1211, during the lifetime of *Âqâ Muhammad*.

On fol. 7<sup>a</sup> the author enumerates the following sources:—

بهاء الدوله بن خواجه شمس الدين محمد جويني مورخ جهانكشاي  
چنگيز خان -

ملا عبد الله بن فضل الله الشيرازي مؤلف تاريخ و صاف كه مبين  
وقايع چنگيز خانيان و در حقيقت متمم جهانكشا است تا انقراض  
مسله مغوليّه -

مولانا شرف الدين علي يزدي راقم ظفر نامه تيموريه -  
 ملا ادریس بدلیسی مسود نسخه هشت بهشت قیاصریه عثمانیه -  
 وحید العصر قریب العهد استادی میرزا محمد مهدی خان  
 استرآبادی منشی دره نادری و تاریخ نادری و مولف سنگلاخ لغات  
 ترکیه -

Written in large Nasta'liq, with the headings in red.

Several seals of Nawwāb Vilāyat 'Alī Khān and Khwurshīd Nawwāb are found in the MS.

Dated 3 Rabi' I., A.H. 1222.

Scribe امین پارسا

### No. 527.

fol. 116 ; lines 19 ; size  $10\frac{1}{2} \times 6\frac{3}{4}$  ;  $8\frac{1}{2} \times 4\frac{1}{4}$ .

تاریخ جهان آرا

## TÂRÎKH-I-JAHÂN ÂRÂ.

A defective copy of Muḥammad Ṣādiq Marwazī's (محمدصادق مروزی) history of the first ten years of the reign of Fath 'Alī Shāh of Persia (of the Qājār dynasty), who reigned A.H. 1211-1250 = A.D. 1797-1834.

Beginning:—

نصمدك اللهم يا من لك الامر ولك الملك توتي الملك من  
 تشاء وتنزع الملك ممن تشاء الخ

The work was written by the order of Fath 'Alī Shāh, who gave it the above title.

Contents:—

Origin of the Turks, fol. 6<sup>a</sup>.

There is a *lacuna* after fol. 6<sup>b</sup>, and the genealogy, together with the history of the rise of the Qājārs, is missing.

Birth and early life of Fath 'Alī Shāh, fol. 7<sup>a</sup>,

Decline of the Zand Dynasty, fol. 9<sup>b</sup>.

Fath 'Alī Shāh receives the news of Āqā Muḥammad's death and leaves Shīrāz for Tīhrān, fol. 20<sup>a</sup>.

The Shāh's campaign against Šādiq Khān, fol. 23<sup>a</sup>.

Fath 'Alī Shāh's accession and the first year of his reign, fol. 29<sup>a</sup>.

The history of the second year. The account of the earlier portion is wanting.

History of the third year, fol. 60<sup>b</sup>.

Fourth year, fol. 70<sup>b</sup>.

Fifth year, fol. 87<sup>a</sup>.

Sixth year, fol. 107<sup>a</sup>.

The last chapter in this copy recounts the death of the king's mother in Shāh'bān, A.H. 1217 = A.D. 1802, after which the MS. breaks off with an incomplete account of the conquest of Mashhad.

According to Rieu, i., p. 206, who notices a copy of this work, the author promised to write a second volume comprising the history of the second decade of the reign. It was written, and a copy of it is preserved in the Library of the Royal Asiatic Society. The work is mentioned in Moiley's Descriptive Catalogue, p. 141, and in *Mélanges Asiatiques*, vol. iii, p. 731.

Written in a careless Ta'liq, within coloured ruled borders, on various coloured papers.

Not dated, apparently 19th century. The MS. is in a damaged condition.

### No. 528.

fol. 176; lines 15; size  $7\frac{1}{2} \times 5\frac{1}{4}$ ,  $6 \times 3\frac{1}{4}$ .

مآثر سلطانیہ

### MA'ĀSIR-I-SULTĀNIYAH.

A defective copy of a history of the reign of Fath 'Alī Shāh Qājār (A.H. 1212–1250 = A.D. 1798–1834) and of the exploits of his son Abbās Mirzā.

Author. Ibn Najaf Qulī 'Abd-ur-Razzāq, ابن نجفقلی عبد الرزاق

Beginning.—

سپاس و ستایش فراوان از خاکیان سزای بارگاه الن

The preface is devoted to the praise of the reigning king, Fath 'Alī Shāh and his son 'Abbās Mirzā. The author says that he abridged this

from a larger work which he had written before. He begins with an account of the origin of the Qājār dynasty. The history of Fath 'Ali Shâh, beginning with his accession in A.H. 1212 = A.D. 1798, is preceded by an account of his ancestors.

The MS. is defective towards the end. It breaks off with the history of the year A.H. 1228.

Written in ordinary Nasta'liq with the headings in red.

Not dated, apparently 19th century.

## HISTORY OF THE AFGHANS.

No. 529.

foll. 554; lines 12; size  $10\frac{1}{2} \times 6\frac{1}{4}$ ;  $7 \times 3\frac{3}{4}$ .

تاریخ خانجهانی مخزن افغانی

## TÂRÎKH-I-KHÂN JAHÂNÎ MAKHZAN-I-AFGÂNÎ.

A complete copy of the original and fuller redaction of Khwâjah Ni'mat Ullah bin Khwâjah Ḥabîb Ullah Harawî's (خواجه نعمت الله بن خواجه حبیب الله الهروی) history of the Afgâns. In the concluding lines the work is designated as تاریخ خازن مخزن افغانی, where the word خازن is evidently a mistake for خانجهانی.

Beginning —

حمدي که مورخان وقایع نگار و مستفیران بدایع افکار بلسان  
گوهر بار الخ

In the beginning of chapter vii., fol. 428<sup>a</sup>, the author tells us that his father had devoted the last thirty-five years of his life to the services of the Emperor Akbar, and that he had himself served Jahângîr as Waqa'i' Nawis during eleven years (A.H. 1006-1017 = A.D. 1597-1608), when he lost his post and entered the service of Khânjahân Pir Muḥammad, son of Daulat Khân Lodi, who held great military charges and was honoured with the title of Khânjahân by Jahângîr in the second year of his reign. This Khânjahân rebelled against Shâh Jahân, and was killed in an engagement with the royal troops on 1 Rajab, A.H. 1040 = A.D. 1630. See Blochmann's *Â'in-i-Akbarî*, vol. i., pp. 503-6.

We learn from the preface that the author accompanied Khânjahân in his Deccan campaign, in A.H. 1018 = A.D. 1609. He wrote the present work at the desire of Miẓân Haybat Khân bin Salim Khân Kâkar, of

Sâmânah, who also was attached to the service of Khānjahān, and whom he came to know during his stay in the Deccan. He began it at Malkāpūr, Berar, in Dul-hijjah, A.H. 1020 = A.D. 1611, and dedicated it to Khānjahān, calling it after his name.

In the following verses at the end the author says that he completed the work on Friday, 10 Dul-hijjah, A.H. 1021 = A.D. 1612, during the reign of Jahāngir.—

هزار منکر خدا را که یافت ابن تاریخ  
 ز یمن عاطفت و التفات خاص انجام  
 بروز جمعه دهم بود ماه ذی الحجه  
 هزار و بیست و یک از هجرت رسول انام  
 رمان سلطنت شهریار جم مقدار  
 خدبو جمله آفاق و بادشاه کرام  
 جهان یناه جهانگیر خسرو عادل  
 که رسته خلق بدورس ز محنت و آلام

He then adds that he completed the original draft, the fair copy, and the final revision at Burhānpur.

The work is divided into a Muqaddimah, seven Bābs, and a Khāti-mah, thus.—

Muqaddimah. History of Mihtar Ya'qūb Isrā'il Ullah (Jacob), his offspring, and his genealogy (در ذکر بیان احوال مهتر) یعسوب امرائیل الله و تعداد فرزندان و سلسله انساب این (طائفه که بآن پیغمبر عالی مقام منتهی میشود), on fol. 8<sup>b</sup>.

Bāb I. History of King Tālūt (Saul) and the Ark, of Tālūt's appointment as king over the sons of Isrā'il, of the slaying of Jālūt by Dā'ūd, of Sulaymān, the death of Tālūt, his descendants, the conquest of Jerusalem by Bukht Naṣṣar, the expulsion of the Israelites, the migration of the Afgāns to Gūr and to Kūh-i-Sulaymān and Rūh (در بیان احوال ملک طالوت و نابوت سکینه و در رسیدن او بامارت و ایالت بنی اسرائیل و قتل نمودن مهتر داوود جالوت الخ), (و بشهادت رسیدن ملک طالوت و تعداد فرزندان او الخ), on fol. 21<sup>a</sup>.

Bâb II. History of Khâlid bin Walid, his conversion to Islâm, his campaigns in Baṣrah, Kûfah, Syria, Asia Minor, and 'Irâq, to the end of the Khilâfat of 'Umar Fâûq (در ذکر حضرت خالد بن ولید و بیان اسلام و سپهسالاری او در ولایت بصره و کوفه و شام و روم و عراق عرب و عجم تا آخر خلافت امیر المؤمنین عمر فاروق), on fol. 59<sup>a</sup>.

Bâb III. History of Sultân Bahlûl Lodî and his successors, down to the end of Sultân Ibrâhim bin Sikandar bin Bahlûl, in three Faṣls. (در بیان سلطان بهلول لودی الخ تا آخر عهد (سلطان ابراهیم بن سلطان سکندر بن سلطان بهلول), on fol. 96<sup>a</sup>.

Bâb IV. History of Shîr Shâh Sûr and his successors, down to the end of the reign of 'Adli, A.H. 1021 = A.D. 1612, in four Faṣls. (در ذکر بادشاهی میر شاه سور الخ تا در آمدن حضرت جنت آشنیانی محمد همایون بادشاه مرتبه دوم در هندوستان و بانجام رسیدن دولت سلسله سور و منتهی شدن بدودمان عالیسان جغتائیه), on fol. 167<sup>b</sup>.

Bâb V. History of the author's patron Nawwâb Khânjahân Lodî and his ancestors (در احوال ... آباو اجداد نواب کامیاب (معلي القاب خانصهان لودی), on fol. 262<sup>b</sup>.

Bâb VI. Genealogy of the Afgâns, in three Faṣls (1) the Saibanis, (2) the Batnis, (3) the Gurgushitis (در بیان (تعداد افغان), on fol. 348<sup>b</sup>.

Bâb VII. History of Jahângîr's reign (در ذکر خلافت خدیو زمان و خاقان دوران بندگان حضرت ابوالمظفر نور الدین محمد جهانگیر بادشاه), on fol. 428<sup>a</sup>.

Khâtimah. Lives of Afgân Shaykhs, fol. 464<sup>a</sup>, without a heading.

An English version was published by Dr Dorn under the title of "History of the Afghans, from the Persian of Neamet Ullah," London, 1829-1836; it wants Bâbs V. and VII. A shorter redaction of the work entitled مخزن افغانی is noticed in Rieu, p. 212<sup>a</sup>; Ethé, India Office Lib. Cat., No. 578, etc. The differences between the two recensions are fully pointed out in Elliot's History of India, vol. v., pp. 67-115. Compare Dorn's translation, vol. i., p. ix., and vol. ii., p. n., Morley, Descriptive Catalogue, p. 74; Stewart's Catalogue, p. 18. See also Rieu, p. 210,

Ethé, India Office Lib. Cat., Nos. 576, 577; Ethé, Bodl. Lib. Cat., Nos. 2025, 2026.

Written in large Indian Nasta'liq, within coloured ruled borders, by a scribe whose name appears thus: دوبعد حوسوس, probably Dûbch and Khwhush nawis, who copied it for one خداداد خانصاحب.

Dated 1136 A.H.

No. 530.

fol. 173; lines 15; size  $9\frac{3}{4} \times 4\frac{3}{4}$ ;  $7 \times 3$ .

حسین شاہی

HUSAYN SHÂHÎ.

A detailed history of the dynasty of the Durrâni Afgâns, comprising the account of its origin and the reigns of Aḥmad Shâh Durrânî, Tîmûr Shâh, and Shâh Zamân, to A.H. 1212 = A.D. 1798.

Author: Imâm-ud-Dîn Husaynî, امام الدین حسینی (Rieu, iii., p. 905, reads حسینی for چشتی).

Beginning —

حمد بیعد و نای بیعد سزاوار بادشاہی است الخ

We learn from the preface that in the middle of A.H. 1211 = A.D. 1797, when Shâh Zamân was holding his court in Lahore, the author went to that city, and from thence proceeded with the king's army to Peshawar, where he devoted his leisure to the composition of a history of that prince and his family. At the end of A.H. 1212 = A.H. 1798 he went to Lucknow, where he showed what he had written to a saint Khwâjah Abû Muḥsin Husayn ul-Ḥasanî ul-Maudûdî ul-Kumhârî, سید خواجه ابو محسن حسین الحسنی المودودی الکھاری (کھاری).

The saint was delighted, and presented him with a draft of a history of Aḥmad Shâh Durrânî and Tîmûr Shâh. The author incorporated it in his own work, and completed the history in the middle of A.H. 1213 = A.D. 1799, calling it, after the saint, حسین شاہی. On fol. 153\* he adds that, after the completion of the work at Lucknow



on 10 Jumádá I, A.H. 1213, he was asked by the same saint to add to the work the letters of the Durráni kings Aḥmad Shāh, Timūr Shāh, and Zamān Shāh. He also tells us, fol. 2<sup>b</sup>, that he has added at the end some curious anecdotes, which he heard from trustworthy sources, and has also given an account of the tombs of the Chishti saints, together with some particulars of the relatives and ancestors of his patron and spiritual guide Khawājah Abū Muḥsin:—

و علاوه احوال سلاطین نقلی چند عجیب و غریب که از زبان  
ارباب عز و وقار و اصحاب دانش و اعتبار شنیده معه نقشه مزارات  
حضرات چشت و بیان نسب اطهار سید مدوح در آخر این کتاب  
درج نمودم —

In conclusion he relates that he had written from his own observation a full description of the routes from Delhi to the Panjab, Multan, Peshawar, etc., which a certain Rahīm 'Alī Jamāl-pūri Panjābī managed to take away from him on the promise of paying him four hundred rupees, in addition to a monthly salary, and presented as his own composition to Mr. Lumsden, in Lucknow, and received the reward due to the author.

The work contains a detailed history of the period it embraces and seems to be most trustworthy. In the preface the author tells us that his accounts are exclusively based on the information which he received from trustworthy persons who took active part in the deeds recorded by him, omitting such events that took place at that time in Īlān Tūlān and other distant places, the sources of which were not well authenticated.

Contents.—

Preface, fol. 1<sup>b</sup>.

بیان حسب و نسب خاقان گیتی ستان جنت مکان احمد شاه  
دُر درانی اسکنه الله فی فرادیس الجنان (on fol. 3<sup>a</sup>).

آمدن حضرت نادر شاه بعزم تسخیر خراسان و بیان آن تقریباً  
در آغاز سلطنت بادشاه دین پناه احمد شاه درانی (on fol. 4<sup>b</sup>).

جلوس فرمودن خاقان گیتی ستان احمد شاه دُر درانی با فرو  
شوکت جهانبانی بر سریر بی نظیر سلطنت و کامرانی (on fol. 8<sup>b</sup>).

متوجه شدن حضرت گیتی ستان احمد شاه دُر درانی با قشون  
صرب نشان به تسخیر ممالک وسیعۀ هندوستان (on fol. 12<sup>b</sup>).

عزم فرمودن نوبت دوم شاه عالیجناب بعزم تسخیر هند و مرا  
جعت نمودن از پنجاب (on fol. 16<sup>a</sup>).

رسیدن خاقان گیتی ستان نوبت میوم به تسخیر هندوستان با  
افواج خداداد و رسیدن بدار الخلافه شاهجهان آباد (on fol. 18<sup>b</sup>).

دکر وقایع رویداد ملک پنجاب و هندوستان بعد مراجعت فرمودن  
شاه دین پناه گیتی ستان (on fol. 22<sup>a</sup>).

متوجه شدن شاه گیتی ستان نوبت چهارم به هندوستان با قشون  
نصرت نشان برای تنبیه و تادیب سرکشان (on fol. 24<sup>b</sup>).

آمدن لشکر جنوب بعزم رزم شاه دین پناه با سامان بسیار بسر  
کرده کی سرداران ذوی الاقتدار مثل بهاؤ و وسواس راؤ و ملهار  
(on fol. 28<sup>b</sup>).

مثابل شدن قشون طغر مستحون خاقان گیتی ستان معه سرداران  
هندوستان با گروه کینه بژوه دکهنیان (on fol. 31<sup>b</sup>).

کسته شدن بهاؤ و غیره سرداران و شکست یافتن دکهنیان ناکام  
از دست غازیان نصرت انجام و دلاوران لشکر اسلام (on fol. 36<sup>a</sup>).

نوجه فرمودن شاه عالیجناب کیوان رکاب نوبت پنجم بامداد  
گروه مطیع الاسلام قصبه جنداله پنجاب (on fol. 41<sup>a</sup>).

عزم فرمودن شاه دین پناه انجم سپاه نوبت ششم بهندوستان  
با فر شوکت و جاه (on fol. 44<sup>b</sup>).

وفات یافتن حضرت احمد شاه گیتی ستان و خرامیدن بروضة  
رضوان اسکنه الله فی فرادیس الجنان (on fol. 46<sup>b</sup>).

ذکر واقعات بعد وفات شاه گیتی ستان و کشته شدن اشرف  
الوزرا شاه ولی خان (on fol. 47<sup>b</sup>).

جلوس فرمودن حضرت شاه جم جاه تیمور شاه در درانی ابن  
احمد شاه بر سریر سلطنت با فر و شوکت جهانبانی (on fol. 49<sup>a</sup>).

خروج کردن عبد الخالق خان بر حضرت شاه انجم سپاه و گرفتار  
مدن او بر دست غازیان جلالت دستگاه (on fol. 50<sup>a</sup>).

خروج کردن در شهر پشاور فیض الله خان خلیل و کشته شدن او  
تائیدات رب جلیل (on fol. 52<sup>a</sup>).

فرستادن شاه والا جاه قشون جرار بنادیب سکهان و نیز عزم  
رمودن خود بدولت جهت خالی کنائیدن قلعه ملتان (on fol. 54<sup>b</sup>).

عزم فرمودن شاه انجم سپاه نوبت دوم بسمت ملتان برای  
طیع نمودن قوم داؤد پوتره و تسخیر ملک بهاول خان (on fol. 59<sup>a</sup>).

عزم فرمودن خدیو گیهان شکوه بنادیب ساه مراد بی بسمت  
پاکستان و مراجعت فرمودن بفتح و فیروزی بتائید ملک المنان  
(on fol. 61<sup>a</sup>).

بغی شدن آزاد خان درانی صوبه جنت النطیر کنمبر و روانه  
رمودن ساه والا جاه به تبیه او افواج کنیره و شکست یافتن قشون  
دشاهی بحسب قضا و قدر الهی (on fol. 71<sup>b</sup>).

تعیین شدن از حضور مقدس سردار نامدار مدد خان و به انجام  
مائیدن کار آزاد خان (on fol. 75<sup>a</sup>).

بغاوت اختیار کردن ارسلان خان مهمند و کشته شدن او باقبال  
دشاه عدو بند (on fol. 78<sup>b</sup>).

وفات یافتن حضرت تیمور ساه مبرور مغفور از بی سرای غرور  
خرامیدن به دار السرور به فرمان فرمائی حور و قصور (on fol. 79<sup>b</sup>).

جلوس فرمودن شاه جم جاه گیتی ستان حضرت شاه زمان در  
رانی این تیمور شاه بر سریر بی نظیر سلطنت و خلافت و جهانبانی  
(on fol. 81<sup>a</sup>).

عزم فرمودن خاقان زمان شاه گیتی ستان با قشون جرار بر سر  
مایون شاه به اشرف البلاد احمد شاهی قندهار (on fol. 83<sup>b</sup>).

فرستادن خدیو گیتی ستان اشرف الوزرا شیر محمد خان را  
بسمت بلوچستان و بیان واقعه متفرقه سلطنت حضرت خاقان زمان  
(on fol. 85<sup>b</sup>).

رسیدن شهزاده همایون به اغوای سید خداداد بشندهار و جنگ  
نمودن با افواج بادشاهی و شاهزاده قیصر نامدار (on fol. 88<sup>b</sup>).

عزم فرمودن شاه جم جاه بر سر همایون بسمت قندهار با قشون  
جرار و نصرت و فیروزی یافتن با فضل لا یزال پروردگار (on fol. 91<sup>a</sup>).

عزم فرمودن شاه گیتی ستان بعزم تسخیر هندوستان و انجام  
یافتن کار همایون از دست محمد خان بنواهی ملتان (on fol. 93<sup>b</sup>).

عزم فرمودن خاقان گیتی ستان با قشون و ایلات بعزم رزم  
سلطان محمود بجانب دار السلطنت هرات (on fol. 98<sup>a</sup>).

عزم فرمودن خاقان زمان مناه گیتی ستان به تسخیر هندوستان  
جهت انتظام ملک و تنبیه سکهان و تادیب گردنکشان (on fol. 103<sup>b</sup>).

مراجعت فرمودن بادشاه جم جاه گیتی ستان فلک جناب بسمت  
خراسان از شهر لاهور و ملک پنجاب (on fol. 107<sup>a</sup>).

تباه شدن کار سلطان محمود و گریختن او به سمت کوهستان و  
مراجعت فرمودن بفتح و فیروزی حضرت خاقان زمان (on fol. 110<sup>b</sup>).

The author brings down the history of Shāh Zamān to 14 Shābān, A.H. 1212 = A.D. 1798, and promises to narrate further events of the reign hereafter. Notices of the distinguished persons of Shāh Zamān's court, as follows:—

Nobles, fol. 114<sup>a</sup>; Chiefs and Generals, fol. 116<sup>a</sup>; Warriors, fol. 117<sup>a</sup>; Zamindārs, fol. 118<sup>b</sup>; Sūbahdārs and Governors, fol. 120<sup>b</sup>.

Description of the Panjab and of the routes leading from Peshawar to Kabul, Kandahar and Herat, fol. 124<sup>b</sup>.

Accounts of the tombs of the Chishtī saints, fol. 138<sup>b</sup>.

Notices on the relatives and ancestors of Abū Muḥsin, fol. 140<sup>a</sup>.

Curious anecdotes, fol. 145<sup>a</sup>.

Shāh Zamān's letters to Shāh 'Ālam, fol. 154<sup>a</sup>.

Shāh Zamān's letters to Prince Mirzā Akbar Shāh, son of Shāh 'Ālam, fol. 156<sup>b</sup>.

Aḥmad Shāh's letters to Mu'īn-ul-Mulk, son of I'timād-ud-Daulah Qamar-ud-Dīn Khān, fol. 158<sup>a</sup>.

Timūr Shāh's letter, fol. 158<sup>b</sup>.

Shāh Zamān's letters to Chiefs and Nobles, fol. 161<sup>b</sup>.

The work is noticed in Morley, Descr. Cat., p. 76, under the title تاريخ نسب نامه احمد شاه دراني. See also Rieu, iii., pp. 904, 905. Éthé, India Office Lib. Cat., Nos. 588, 589.

This is an autograph copy. In the colophon, dated Lucknow 20 Jumādā II., A.H. 1213, the author says that he finished the transcription at Lucknow on that day:—

تا اینجا بخط بندۀ درگاه میر امام الدین حسینی مؤلف و جامع  
بن نسخه حسین شاهي قلبي شد در بلدۀ لکهنو بتاريخ بستم  
مهر جمادي الثاني سنه ۱۲۱۳ هجري نبوي باتمام رسيد —

Written in ordinary Nasta'liq, within coloured ruled borders. Marginal notes are found in one or two places.

### No. 531.

fol. 148; lines 19, size  $13 \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

امیر نامه

## AMÎR NÂMAH.

A history of the Afghan General Amir-ud-Daulah Muhammad Am Khān, by Basāwan La'l, poetically surnamed Shādān, son of Nausuk or Nayausukh Rāi Kayath, of Bilgrām, Lucknow.

بساوئل متخلص شادان بن نسکه رای قوم کایتھ مکسینہ  
اکن خطہ پاک بالگرام متعلقہ لکهنو

Beginning:—

بنام سہدار کون و مکان  
کہ فتح و شکست است در حکم آن

We learn from the preface that for twelve years the author was Nā'ib Munshi to Rāi Dātā Rām, son of Himmat Rāi, and that he wrote the present work at the desire of Amir Khān and his son Wazīr-u

Daulah Muḥammad Wazîr Khân Bahâdûr. The date of composition, A.H. 1240 = A.D. 1824, is expressed by the chronogram :—

یادگار امیر سالار است

The prose narrative is varied with numerous verses. It is divided into four chapters, and a translation of it by Henry T. Prinsep has been published under the title of “Memoirs of the Puthan soldier of fortune Mohummud Ameer Khan,” etc., Calcutta, 1832. See Rieu, iii., p. 1019. Written in ordinary Nasta’liq, within coloured ruled borders, with the headings in red.

Spaces for the pictures of Amîr Khân’s family have been left blank throughout.

Not dated; must be early 19th century.

## HISTORY OF TURKEY.

No. 532.

foll. 190; lines 26, size  $13\frac{1}{2} \times 9\frac{1}{2}$ ;  $9\frac{1}{4} \times 5\frac{3}{4}$ .

هشت بهشت

HASHT BIHISHT.

"The Eight Paradises."

History of the first eight sovereigns of the Ottoman dynasty, from Ūsmān Beg Ġāzī (A.H. 699-726 = A.D. 1299-1326), the founder of the dynasty, to Sultān Bāyazīd Khān II. (A.H. 886-918 = A.D. 1481-1512), in three volumes.

Author. Maulānā Ḥakīm-ud-Dīn Idrīs bin Maulānā Ḥusām-ud-Dīn 'Alī-ul-Bidlīsī.

مولانا حکیم الدین ادریس بن مولانا حسام الدین علی البدلیسی

The author, a native of Bidlis in Kurdistan, was attached to the service of the Aq-quynlu prince Yāqūb Beg (A.H. 883-895 = A.D. 1478-1489), in whose name he wrote, A.H. 890 = A.D. 1485, a congratulatory letter to Sultān Bāyazīd II., who highly appreciated it for its elegant style. Shah Ismā'il's advance compelled the author to take refuge in Turkey, where he was warmly received at the Sultān's court in A.H. 907 = A.D. 1501. He continued to enjoy the same favour from the Sultān's successor Salīm (A.H. 918-926 = A.D. 1512-1520), whom he accompanied in his campaigns against Persia and Egypt. He died in Constantinople, in Dul-ḥijjah, A.H. 926 = A.D. 1520. He left, besides the present work, several treatises on religious subjects and a large number of Arabic and Persian Qasīdahs.

We are told in the preface that Sultān Bāyazīd II. asked the author to write a detailed history of the Ottoman dynasty from its foundation in A.H. 710 = A.D. 1310 to the then current year, A.H. 908 = A.D. 1502, on the models of the histories by 'Aṭā Malik Juwaynī, Waṣṣāf, Mu'in-ud

Din Yazdi and Sharaf-ud-Din Yazdi. He completed it in two years and six months. The Arabic title given to the work is :

کتاب الصفات الثمانية في اخبار القياصرة العثمانية

The work is of great value, and enjoys a well-deserved reputation. It is the first Ottoman history, on which all later histories of the Turkish Empire are based. It is also rare; only three complete copies of it are known to exist in European libraries, viz., in the British Museum, in Upsala, and in the Bodleian Library. See Rieu, i., p. 216; Morley, *Descr. Cat.*, p. 142, W. Pertsch, *Berlin Cat.*, p. 440, *Tornburg*, p. 191; *Ethé, Bodl. Lib. Cat.*, No. 311; *Ethé, India Office Lib. Cat.*, No. 571; *Haj. Khal*, vol. ii., p. 110, and vol. vi., p. 500. A Turkish translation of the work is noticed in *G. Flugel*, vol. ii., p. 216.

The work is divided into eight books, called *Katibah* (کتابیه) or *Daftar*, each of which is devoted to the reign of a separate king and begins with a prologue in verse. This copy, the first of the three volumes, begins thus.—

تبارک الذي بيده الملك وهو علي كل شيء قدير حسبنا الله  
ونعم الوكيل نعم المولي ونعم النصير

Contents.—

Preface, fol. 1<sup>b</sup>.

Introduction (طليعه), in two sections, (1) the science of history, fol. 12<sup>a</sup>,  
(2) pre-eminence of the Ottoman house and of the present work,  
fol. 16<sup>a</sup>.

*Katibah* I.:

Beginning of the prologue, fol. 20<sup>b</sup>.—

او مضت من ذكر بسم الله الرحمن الرحيم  
من لساني لمعه او مت الي النهج الثويم

Beginning of the *Katibah*, fol. 21<sup>a</sup>.—

واين دفتر نخستين است از كتاب الصفات الثمانية في ذكر  
القياسرة العثمانية در ذكر اخبار و آثار قيصر اول اسلام ابو  
المجاهدين عثمان بيگ جنت مقام واين كتيبه مشتمل است بر  
طليعه و دو مقدمه و پانزده دامتنام —

It is divided into a *Tali'ah*, two *Muqaddimahs*, fifteen *Dāstāns* (only fourteen are extant in the body of the text; Rieu's copy has thirteen), and a *Khātimah*, as follows.—



**Tali'ah.** Origin and genealogy of the Osmanlis, fol. 21<sup>a</sup>.

**Muqaddimah.** (1) called مقدمة صغرل. The early wars of the Osmanlis and their connection with the Saljûqis, fol. 30<sup>a</sup>.

(2) called مقدمة كبرل. History of 'Uṣmân Beg's accession to the throne, and of contemporary sovereigns, fol. 42<sup>b</sup>.

**Fourteen Dâstâns.** The first six relate to 'Uṣmân Beg's wars and conquests before his accession, fol. 48<sup>a</sup>, and the last eight to those which followed that event, fol. 61<sup>a</sup>.

**Khâtimah.** 'Uṣmân Beg's death, fol. 79<sup>b</sup>.

**Katibah II.**

Beginning of the prologue, fol. 83<sup>b</sup>:

بسم الله الرحمن الرحيم  
سر ورق دفتر سر حکیم

Beginning of the Katibah, fol. 84<sup>a</sup>.—

از کتاب کتاب الصفات النمائیه فی اخبار المیاصره والعلاء  
العثمانیه —

Divided into a Tali'ah, two Muqaddimahs, and eighteen Dâstâns thus —

**Tali'ah.** On the reason of the transfer of sovereignty, fol. 84<sup>a</sup>.

**Muqaddimah.** (1) Qualities and virtues of Ūr Khân, fol. 85<sup>a</sup>

(2) account of his accession, and of contemporary kings, fol. 86<sup>b</sup>.

**Dâstâns.** His wars and conquests, fol. 91<sup>a</sup>.

**Katibah III.:**

Beginning of the prologue, fol. 132<sup>b</sup>.

هست بسم الله الرحمن الرحيم  
مطلع انوار قران حکیم

Beginning of the Katibah, fol. 133<sup>a</sup>.—

از کتاب کتاب الصفات المانیه . . . . و آن دفتر ثالث  
ست از تاریخ مسمی به هست بهست —

It is similarly subdivided, and treats of the reign of Murâd:—

**Tali'ah.** Fol. 133<sup>a</sup>.

**Muqaddimah.** (1) Fol. 135<sup>b</sup>; (2) fol. 137<sup>a</sup>.

**Dâstâns** (eighteen). Fol. 138<sup>b</sup>.

## No. 533.

fol. 191-372; lines and size same as above.

## Vol. II.

Continuation of the preceding.

## Katibah IV.:

Beginning of the prologue, fol. 191<sup>b</sup>:—

بسم الله الرحمن الرحيم  
لوحۂ نورست ز لوح قدیم

Beginning of the Katibah, fol. 192<sup>b</sup> —

ار کنایب کتاب هشت بهشت و دفتر چارم از توارخ و اخبار  
..... در ذکر قیصر چارمین از آل عثمان . . . . سلطان بایزید  
یلدرم خان —

It is subdivided into two Muqaddimahs, foll. 192<sup>a</sup> and 195<sup>a</sup> respectively, and sixteen Dāstāns, fol. 200<sup>a</sup>, and treats of the reign of Bāyazid Yıldırım. The fourteenth Dāstān, fol. 229<sup>b</sup>, is defective. It breaks off after four or five lines, and the lower half of fol. 229<sup>b</sup> and the whole of fol. 230<sup>a</sup> are left blank, after which the sixteenth Dāstān begins on fol. 230<sup>b</sup>. It is wanting in Rieu's copy.

## Katibah V.:

Beginning of the prologue, fol. 240<sup>b</sup>: —

هست بسم الله الرحمن الرحيم  
محزون اسرار قران حکیم

Beginning of the Katibah.—

از کتاب کتاب هشت بهشت در اخبار قیصر پنجم از  
قیاصره اسلام و سلاطین معدلت مرمنت الخ

It is devoted to the reign of Muḥammad I., is subdivided into a Muqaddimah, fol. 241<sup>a</sup>, twenty-eight Dāstāns, fol. 247<sup>a</sup>, and a *Khâtimah* (wanting in Rieu's copy), fol. 297<sup>b</sup>.

## Katibah VI.:

Beginning of the prologue, fol. 300<sup>b</sup>.—

ابتدای صابر بسم الله الرحمن الرحيم  
از مرادی ههنا ذکر له خطب عظیم

Beginning of the Katibah:—

از کتاب کتاب هشت بهشت . . . . و این دفتر در ذکر  
اخبار لطائف آثار قیصر منشم است —

It treats of the reign of Murād II., and is subdivided into two Muqaddimahs, foll. 301<sup>a</sup> and 312<sup>a</sup> respectively, and twenty-four Dāstāns, fol. 317<sup>b</sup>.

## No. 534.

foll. 373–690; lines and size same as above.

## Vol. III.

Continuation of the preceding.

## Katibah VII.

Beginning of the prologue, fol. 373<sup>b</sup>.—

هست بسم الله الرحمن الرحيم  
منبر حمد خداوند کریم

Beginning of the Katibah, fol. 374<sup>a</sup>.—

از کتاب هشت بهشت در تاریخ آثار و اخبار قیصر  
صابع —

It treats of the history of Muhammad II., and is divided into a Muqaddimah, a Qalb, two Junāhs and twenty-nine Dāstāns, as follows.—

Muqaddimah, in two Ṭalī'ahs. (1) The accession of Muḥammad II., fol. 374<sup>b</sup>. (2) Account of contemporary kings and men of learning, fol. 381<sup>a</sup>.

Qalb — with numerous subdivisions, treating of the qualities and virtues of Muhammad II., of his power and armies, of his conquests and territories, and of his constructions, fol. 388<sup>b</sup>.

Junâh. (1) His children, fol. 422<sup>a</sup>; (2) his Wazîrs and Generals, fol. 424<sup>b</sup>.

Dâstâns. Of the twenty-nine Dâstâns, fol. 429<sup>a</sup>, seven, relating to wars with Muslims, are said to belong to the right wing, **میمنه**, and twenty-two, treating of wars with infidels, form the left wing, **میسره**.

# Katibah VIII.:

Beginning of the prologue, fol. 532<sup>b</sup>.—

صبح بسم الله الرحمن الرحيم .  
مطلع الانوار من وجه كريم

Beginning of the Katibah, fol. 533<sup>a</sup>.—

از کتاب الصفات التملایه . . . . از کتاب هشت بهشت  
در اخبار خلیفه ثامن —

It is devoted to the reign of Bâyezîd II., and is subdivided into a Muqaddimah, a Talî'ah, a Qalb, and two Ba's, thus:—

Muqaddimah. Pre-eminence of Bâyezîd II.'s reign, and history of contemporary kings, fol. 533<sup>b</sup>.

Talî'ah. Qualities and virtues of Bâyezîd II., his pious foundations and constructions, fol. 540<sup>a</sup>.

Qalb. His accession, fol. 563<sup>b</sup>.

Ba's. (1) Wars, conquests, and other events connected with his reign, in eight Dâstâns of the right wing, and ten of the left, fol. 569<sup>a</sup>. The last Dâstân of the left wing ends with an account of the repulse of the French and Venetian attack on Mitylene in A.H. 907 = A.D. 1501. The last of the right wing recounts the festivities at the circumcision of Prince Mahmûd's children, A.H. 911 = A.D. 1505. (2) In two sections (Junâh): (i) Children of Bâyezîd II., fol. 648<sup>a</sup>; (ii) his Wazîrs, Nobles, Generals, Qâdîs and 'Ulamâ, fol. 657<sup>a</sup>. The last section ends with a notice of Firûz Beg's appointment as Governor of Bosnia in A.H. 912 = A.D. 1506.

The Khâtimah, written entirely in verse, begins thus on fol. 681<sup>b</sup>:—

خداوندا کریمای نبیازا  
بسلطانی توئی الحق برآزا

It is a later addition, and deals with an account of the domestic feud which resulted in the deposition of Bâyezîd II. and the accession of Salîm I.

The author's Salîm Nâmah, containing the history of Sultân Salîm, is noticed in Rieu, i., p. 218.

All the three volumes are written by one and the same scribe, in fair Nasta'liq, within coloured ruled borders. The headings, written in red, are in large Naskh. Each Katibah begins with an illuminated head-piece.

The colophon is defective, as the greater portion of it has been torn away. The few words still left read thus:—

..... ام الدين علي البدليسي

These words, evidently forming a part of the author's name, as well as the nature of the handwriting and the general appearance of the MS., tend to suggest that it is an autograph copy.



## APPENDIX.

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WHEN the printing of this volume was nearly complete, I discovered in the Bûhâr Collection of manuscripts at the Imperial Library, Calcutta, a copy of a poetical anthology by Sharaf-ud-Dîn 'Alî Yazdî (d. A.H. 858 = A.D. 1454), see No. 512. It is a most interesting work, and its existence has (so far as I can discover) hitherto been unknown, so that it seemed to me worth while to give a short notice of it here.

Sharaf calls it in the preface تحفة الفقير وهدية الصغیر *Tuḥfat-ul-Faqîr wa Hadyat-ul-Ḥaqîr*. It is a collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged in sixty-four Bâbs according to the topics of which they treat. The most prominent of the Arabic poets from whom the selections are made, are: 'Alî bin Abû Tâlib, Imâm Zayn-ul-Âbidîn, Abû 'Alî Sînâ, Ḥassân bin Sâbit and Abu'l-Faṭḥ Bustî. The number of Persian poets is vast, ranging from the age of Firdausî to Sharaf's own time. The copy, written in ordinary but learned Nasta'liq, is dated A.H. 1019.

When the printing of this volume had already got beyond No. 455, I received by the kindness of Prof. E. G. Browne, of Cambridge, copies of his monograph on the *Mujmal-i-Faṣîḥî*, reprinted from "Le Muséon," Sér. III., Tom. i., No. 1.

One more point. I ought in describing the *Mukhtâr Nâmah* (No. 504) to have stated that it was written during the reign of one Nizâm Shâh. The author devotes no particular attention to him,

but he is highly praised for espousing the cause of the Shi'ahs. He seems to be identical with Burhân Nizâm Shâh of Aḥmadâbâd (A.H. 914-961 = A.D. 1508-1553), a staunch supporter of the Shi'ah religion, who, according to Firishtah, rejected the names of the Ṣiḥâbis from the Khuṭbah, and substituted those of the Imâms, engaged Shi'ahs to abuse and curse the first three caliphs and their followers, and took other severe measures to persecute the Sunnis.

ABDUL MUQTADIR.











